A DISCOURSE OF TRADE.

In two Parts.

The first treats of
The Reason of the Decay of the Strength, Wealth, and Trade of *ENGLAND*.

The latter,
Of the Growth and Increase of the *Dutch* Trade above the *English*.

By *ROGER COKE*.

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Printed for *H. Brome*, at the Gun near the *West-End* of St. *Pauls*: and *R. Horne* at the South Entrance of the *Royal Exchange*, *Cornhill*, 1670.

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To the great Example of Virtue

Sir CHARLES HARBORD.

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IF I could describe Trade in all its excellencies, so well as *Ben. Johnson* does the mind, and were to present it to him who I thought did know best how to value it, I would prefer Sir *Charles Harbord*: For in him besides a well weighed understanding, it will meet with an open and free access (which are the principles from whence Trade is best generated, preserved, and increased) conjoyned with so even a temper, that he is never moved to judge, or act, but from causes before understood by him.

This, Sir, is one reason why this Treatise implores your Patronage; and I wish that the same method of reasoning were observed in Geometry, Numbers, Divinity, Physick, and Natural Philosophy, as in this Discourse, *viz.* first to establish the principles, and by a certain rule to reason under them. The principles from which all Learning and Reasoning are generated are three (though *Aristotle* is pleased to restrain them to two) *viz.* Definitions, or sensible things or actions before known, which cannot be defined; Petitions, and Axioms or Common Notions. Here you may be pleased to take notice how by not right understanding the nature of these Principles, and confounding them, all Learning and Reasoning in these studies is rendred perplexed, difficult, and uncertain, and without any Order or Method; which that I may

Anal. Post. l 8. c. 32. lit. 12.

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avoid, I think fit here to declare the nature of them, and how they differ from one another.

A Definition is the explaining the name of ſome intelligible thing or act, which may be underſtood, but cannot be the object of ſence, nor can be taken for a Propoſition. Senſible things and actions may be alike known to ſenſitive Creatures, who have like ſences: but definitions are only underſtood by intelligent Creatures, never to ſenſitive. For example, a Man, a Tree, a Horſe, or any ſenſible thing may be alike perceived by all ſenſitive Creatures, who have like ſences. But Father, Merchant, Lawyer, Point-line, *&c.* may be defined and underſtood by intelligent Creatures, but can never be perceived by ſenſitive. By no power of the underſtanding can any man, negatively void of any ſence, be made to perceive any thing which is ſubject to that ſence. A man negatively blind, cannot be made to perceive things which are only viſible, nor deaf to perceive ſounds which are only audible; and ſo it is of the other ſences. And as in Things, ſo in Actions; carnal copulation, killing another, and taking from another, are ſenſible Actions, and cannot be defined: but Murder, Juſtice, Adultery, Theft, *&c.* may be defined and underſtood by intelligent creatures, but can never be perceived by the ſences, or ſenſitive Creatures. How much time is loſt, and confuſion cauſed in defining ſenſible things by *Ariſtotle*, *Plato*, and our Schools, which every ignorant man knows as much as the moſt learned; and a thouſand times better than all theſe Sophiſters by their contention in them, I leave to you Sir to judge.

To this loſs of time in defining ſenſible things, *Ariſtotle* and our Schools from him, do not only confound

defini

definitions with propoſitions; ſometimes giving a definition the power of a particular propoſition, other times of an univerſal; but he makes a man to be an univerſal propoſition, and the man *Callias* to be a particular: Nor is *Euclid* wholly free from miſtaking herein; for he oftentimes confounds definitions with propoſitions, as hereafter ſhall be ſhewed. So as *Clavius* following the Authority of *Ariſtotle* and *Euclid*, and attempting to Analyſe the Propoſitions of *Euclid* in a rational method, not only makes the Comment more perplexed and tedious, but not otherways to be done; which is the reaſon he ſays in his Scholium upon the firſt Propoſition of the firſt Book of *Euclid*, that you muſt take the way he is forced to do, as well as others before him.

2. Petitions are immediate Propoſitions, wherein is propounded ſome certain knowledge, which is either underſtood to be neceſſary in one or more of the definitions, or ſome ſenſible thing or act before known; or 2dly. you require that one or more of the definitions, or acts may be expreſſed, or done by every learner; or laſtly fact or defect may be propounded in one or more of them, which muſt be unqueſtionably true, as it is propounded: Theſe are frequently confounded by Commentators upon *Euclid*, with Axioms and common Notions. So, Sir, as it is no wonder that no method or rule of reaſoning is obſerved in Geometry, where the principles of it are ſo perplexed and confounded; whereby *Urania*, ſo far and lovely in it, is ſo clouded, and all ways of approaching her ſo obſtructed; that of ingenious men, who deſire to pay their Oblations at her Altars, not one of twenty can find the paſſage to her.

3. But theſe principles are ſo ſterile, that without the conjunction of a ſuperiour and nobler cauſe they are never impregnated with any new generation of knowledge. Nor can this knowledge be begotten from any leſs power than that which is eternal and neceſſary in all things or actions, as they are propounded. Theſe principles from their excellency are ſtiled Axioms, Dignities, Univerſals, and Common Notions; and though every acquired propoſition hath the authority of a Petition, yet by no learning or reaſon can any Propoſition have the authority of an Axiom.

The principles thus eſtabliſhed, men begin to learn and reaſon, whereby knowledge may be infinitely improved by reaſon, but never the principles; for as *Ariſtotle* in very many places affirms, they are indemonſtrable, and the intellect without reaſon, is of them, and reaſon is of concluſions deduced from them. Here, Sir, I cannot paſs over the firſt ſtumble which is laid before every learner in our vulgar Logick, which in the firſt page affirms Logick to prove (not the conſequences but) the Principles in its own Science and others too: which is all one, as if one ſays the conſequences (which muſt ever be proved by the premiſſes) go before the principles, and the principles and premiſſes come after the conſequences and concluſions. So as not only all rules of reaſoning are hereby inverted and deſtroyed, but the authority of *Ariſtotle* contemned, who as I remember, in 16 places of his Analyticks, and frequently in his Phyſicks, Metaphyſicks, Topicks, and Ethicks, affirms the principles of Science to be indemonſtrable; and that reaſon is of Science, and demonſtrable: And ſure it is great pity none of the Rabbines correct it: though from no learning or autho-

authority of *Ariſtotle* or our vulgar Logick was ever any progreſs of knowledge in any one propoſition acquired or heard of, I am ſure not by me.

Theſe principles thus eſtabliſhed, this method or rule muſt be obſerved in the generation of knowledge. One or more of the definitions, or things, or actions before known (which are termed the ſubjects of the propoſition) muſt be aſſumed in every ſcientifical propoſition, either ſimply or conditionally, wherein either ſome thing or act is propounded to be done (which is termed a Problem) which was not before known in any of the petitions or demonſtrated propoſitions, or ſome new knowledge in the Subjects propounded (which is termed a Theorem) which was not before known: & in the demonſtration of this thing to be done or knowledge to be underſtood (which are termed the Queſtions of the Propoſition.) The major propoſition muſt be an Axiom, the minor propoſition ſo made up of the Petitions, and before demonſtrated propoſitions, and the Hypotheſis, if the Subjects be conditionally aſſumed, conformable in all parts to the major propoſition, that the affirmation or queſtion of the propoſition, or the contradiction, if the demonſtration be negative, may flow into the concluſion.

Here, Sir, be pleaſed to ſtay a little, and behold rational knowledge thus begotten, how fair and lovely ſhe is in her pure and ſimple nakedneſs! how pleaſant and eaſie are her ways? and how excellent and noble is her extraction? deſcended from eternal cauſes: begotten by a mind ſo pure, as partakes not any affection of any ſenſual appetite or paſſion: Her ways all plain and before known, and may be apprehended as well by youth of both Sexes as men of riper years.

Nor

Nor does knowledge thus begotten by the mind die with the body; but though she be the daughter of time, remains an eternal monument of the minds excellency, being subject to no alteration, wrimple, or decay by any power of time or fate. Oh Divine knowledge! how is thy excellency imposed upon by Pride, Affectation, Vain glory, and hard Words? How are thy ways obstructed by Faction, Prejudice, and Self-interest? Whilst thy glorious beauty is never conspicuous, but by denying these, and frequenting the humblest paths.

If, Sir, I have more than becomes me insisted upon your patience, I am so far from excusing my self herein, that I acknowledge I have often before done it, with this advantage to my self, that as well in this as many other things I have had the honour to be confirmed by your more discerning Judgment. This Treatise therefore presumes to inscribe your Name, whereby it well hopes to be enlivened when its own little worth shall find no other Monument: so, Sir, I desire you to entertain a belief of me, that no man more truly honours you, or wishes you more happiness than,

SIR,

Your most devoted and
obedient Servant

Roger Coke.

PREFACE TO THE READER.

GOD hath endued other Creatures beſides Man with Senſe, Appetite and Fear; ſo as excited by their Appetite, and directed by their Senſes, without any ſubordination of one to another, they purſue and attain thoſe things, which Nature had before provided for their ſubſiſtence; and prompted by their innate impulſe of fear, they avoid and flee from thoſe Creatures and things, which are Enemies and hurtful to them. But the caſe is otherwiſe with Man, for God hath endued him with a Higher and Nobler Faculty of Soul, in giving him underſtanding, which by Reaſon, not Love, Hatred, Fear, or Deſire, Governs all his Actions: for where theſe or any of them prevail, thoſe men never underſtand, judg, or act aright. And Men, not as other creatures, live in Society and Subordination. So that under the Laws of God, and their Superiors, men eat their bread in the ſweat of their brows. Nature of her own accord hath ordained ſubſiſtence neceſſary for other creatures: Whereas though God hath made all things for the uſe of Man, yet nothing is uſeful to Man (pure Water, Milk, and ſome of the fruits of the earth in their ſeaſons excepted) but as it is prepared by Humane Art and Induſtry. While other Creatures live free and Independent from one another, only Man ſtands in need and help of another: And therefore where things are beſt prepared for Humane neceſſities and convenience, there men moſt reſort: from whence Humane Society, Induſtry and Civility, is improved above thoſe places where theſe are not, and mun but few.

The Nature of Man.

Neceſſity of Trade.

The excellency of Trade.

And this is so well understood, that Trade is now become the Lady, which in this present Age is more Courted and Celebrated than in any former by all the Princes and Potentates of the World, and that deservedly too; For she acquires not her Dominion by the Horrid and Rueful face of Warr, whose footsteps leave ever behind them deep impressions of misery, devastation, and poverty, but with the pleasant aspect of wealth and plenty of all things conducing to the benefit of Humane life and Society, accompanied with strength to defend her, in case any shall attempt to Ravish or Invade her.

Take an Instance or two herein. When the United Netherlands *made their defection from the Crown of* Spain, Spain *was in its greatest height and riches; after some Commotions, ten of the Provinces did either return or were subdued to the Crown of* Spain; *yet the other seven for neer 40 years together, by Warr and Policy maintained themselves against all the Power of* Spain, *untill the charge became so insupportable to the Crown of* Spain, *that* Philip *the Second, about the year* 1607. *was forced to seek a Truce from the States, and afterward in the year* 1648. Philip *the Fourth, a Peace. Yet all this Warr was maintained by these States purely upon the account of Trade, and that Forein; for other means all the World knows they had none: And though they were constantly assisted by Queen* Elizabeth *and the* French *Kings successively, yet were all the Forces of* England *and* France *as constantly paid by the States. In our late Warrs with them, notwithstanding the extraordinary supplyes imployed upon that occasion, and the losses susteined by the* Dutch *incomparably more than were the* English, *yet this Nation by experience found, that the* Dutch *upon the Account of their Trade supported the Charge of the Warr against all difficulties. The Bounds set by Warr are Towns, Forts and Castles, whereas neither Land nor Ocean put any Period to the Jurisdiction of Trade.*

The English *and* Dutch *have of late by a furious Warr contended who should enjoy her, but whilest these Covetous Combatants contend so fiercely for her, the* French *King by all the Modes of* France *Courts her for himself; yet this, though Covertly carryed, was perceived by some of the jealous Combatants, who had rather*

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ther enjoy her, neither can tell how, than wholly loſe her to their Powerful and Courtly Neighbour.

But Warr is not the Mean by which this Lady may be won; for though ſhe be pleaſed to be Guarded by Arms, yet will ſhe never admit to be governed by them; therefore if either Engliſh *or* Dutch *had ſubdued other; yet ſhould not Trade have longer continued with either, than men obſerve the Rules and Method by which it may be advanced more than in any other Place, which hath equal conveniences.*

If this Lady were to chooſe an habitation in all the known World, ſhe could not find any ſo capable of her reception as England, (*I had almoſt ſaid and* Ireland) *whether it be in regard of the Multitude, Excellency, and Conveniency of our Ports: Abundance of Wool better than in any other place of the World, but* Segovia, *and from us they had it: Cattle of all ſorts equal, if not ſuperior to any other place: More Horſes, and more ſerviceable in Trade than any where elſe: Timber for ſhipping the beſt in the World: Lead, Tin, Seacoal, and Fullers Earth, not to be found out of* England, *ſo much, or ſo Good: and capable of all other things but Wines, (and we were better without them) which may any ways conduce to the ſupplying the neceſſities, or adorning the convenience of Humane life, equal with any other place. The Coaſt enriched with a ſhore more worth than the King of* Spains Weſt-Indies: *The Inhabitants ſtout and valiant, accompanied with a lively wit and healthful conſtitution, and generaly diſpoſed to her ſervice.*

One would think it ſtrange (I might ſay monſtrous) that the Dutch *Nation, who are denied theſe advantages, and are of a more dull and heavy conſtitution than the* Engliſh, *ſhould out-wit us in that wherein God and Nature have given us all the Prerogatives we our ſelves can deſire. But we undo our ſelves by baniſhing this Lady we ſo deſire and contend for; ſhe is already ſo farr withdrawn, that we neither know where to find her, nor much better how to recover her.*

Though this beloved Lady is become very Coy to us by Land; yet in reaſon we hope to prevail upon her by Sea. In our application we tell her, the Swelling Ocean every day beats round about

our Shores, to invite us to the enjoyment of her; and that by a long and uninterrupted ſeries of Ages we have been poſſeſſed of her before ever the Dutch *Government was formed into States.*

We have moreover in the year 1662. *contributed ſeveral conſiderable ſums of Mony toward the Advancement of the Fiſhing Trade; but how the Monies have been diſpoſed of, and whether the Monies Collected be not yet in the Collectors hands unaccounted for, may be worthy Conſideration; eſpecially conſidering how great a diſcouragement it will be to all Publique undertakings, when ſuch benevolences are diverted from their deſigned end.*

Many men not underſtanding the Reaſon of this Ladies ſtrangeneſs to us of late, have aſcribed it to two cauſes, viz. *that we Import more than we Export; and that men generally live above their Eſtate; but neither of theſe, though true, are Reaſons of the decay of Trade; for the* Dutch *we ſee Import all, yet thrive upon Trade, and the* Iriſh *Export eight times more than they Import, yet grow poorer. And Trade if it be well managed, no where thrives better than where men ſpend above the ordinary means of living.*

We have loſt the Trade upon the matter by Sea and Land at home; but before we demonſtrate from what cauſes, or propound any Expedients by which we may be relieved, let us ſee how it ſtands abroad: We have loſt the Trade to Muſcovy, *and ſo have that to* Greonland, *the Trade to* Norway *poſſeſſed by the* Norwegians, *and the Reaſons given in to the Parliament laſt Seſſions: The Trade to* Guinney *driven by a few, and excluſive to other men: The* Spaniſh *and* Turkey *Trades abated, and in danger: So that unleſs it be in the* French *and* Canary *Trades, wherein we undo our ſelves, we are making haſt to betake our ſelves to our Plantations only, yet ſhall not be long able to continue that Trade for want of ſkipping.*

By what accident *England* of late became ſo rich.

It is true indeed, that England *of late under King* James, *but more eſpecially under King* Charles *did flouriſh by Trade, and was more Rich than any other Kingdom in theſe Weſtern Parts of the World; but this was by an Accident of the Times, not to be again hoped for: For the* Auſtrian *Family under* Maximilian *the Second, and* Philip *the Second, attained to that Power and Riches, when*

when the Netherlands *made their defection from the Crown of* Spain, *that it was not only formidable to the* Great Turk, *but to all the Chriſtian Princes of* Europe; *Queen* Elizabeth *therefore and the* French *Kings ſucceſſively openly aſſiſted them in their defection: But* Philip *the Second dying, and Queen* Elizabeth *ſoon after, King* James *and* Philip *the Third, in the beginning of their Reigns made Peace, which continued neer* 40 *years with little Interruption. During which the Warrs continued between the* United Netherlands *and* Spain, *with little Intermiſſion; whereby the* Engliſh *became Proprietors of the Trade with* Spain, *and by conſequence great ſharers in the Wealth of the* Weſt-Indies. *And this Benefit moreover the* Engliſh *reaped by theſe Warrs, that the Merchant ſupplied the* Spaniſh Netherlands *with Commodities; and both* Spaniſh *and* United Netherlands *were ſupplied with Souldiers from* England, *whereby many of them on both ſides, eſpecially Officers acquired much Wealth.*

But the Nation, not content to enjoy Peace, Riches and Plenty above any other Nation, brought upon itſelf all the miſeries and Calamities incident to a Civil Warr, ſo that Regal Power, as to the exerciſe of it, for neer 20 *years together was ſuſpended; during which, in the year* 1648. *the* Dutch *made Peace with* Spain, *and* Oliver *in the year* 1654. *brake with it (which was a folly never to be forgiven in his Politicks, nor the loſſes this Nation ſuſteined thereby, ever again to be repaired) whereby the Condition of the* Engliſh *and* Dutch *in reference to the Trade with* Spain *became quite inverted; and this continuing neer ſeven years, the* Dutch *are ſo good Maſters of Trade, that little hopes is left the* Engliſh *of Enjoying it as before.* From what cauſe it loſt its Riches.

From hence it is, which being paſt cannot be helped; and for the Reaſons in this Diſcourſe which may be helped, and for other Cauſes which only God in his goodneſs can help: From hence it is, I ſay, that this Kingdom becomes decayed in Trade, and muſt every day degenerate into worſs, unleſs ſome ſuch Reformation be made, with Gods great bleſſing upon it, as may uphold the Riches and Glory of it.

REASONS OF THE DECAY OF THE English-Trade.

PART. I.

Definitions.

What is Trade?

Def. 1. Trade is an Art of Getting, Preparing, and Exchanging things Commodious for Humane Neceſſities and Convenience.

Annot. So as Trade happens three ways. 1. By acquiring, or getting things commodious, which are called Growths. 2ly, By Preparing them, which are called Manufactures. 3ly, By Exchanging theſe Growths and Manufactures for Mony or other Growths and Manufactures.

And Trade is twofold, *viz.* Native, and Forein. 1, Native when the Growths or Manufactures are got, Prepared, and Exchanged upon the place. 2ly, Forein, when Growths and Manufactures are exchanged in Forein Places.

What

What is Mony?

2. Mony, is the Standard by which all things in Trade are valued.

What is Navigation?

3. Navigation is an Art of Conveying things upon the Body of the Waters from one place to another.

Who are the Dutch, intended in this Diſcourſe?

4. Thoſe who are ſubject to the States of the *United Netherlands.*

Who are the Engliſh?

5. Thoſe who are born in Subjection to the Crown of *England.*

Who is a Dutch *Merchant?*

6. One who Trades under the Protection of the States of the *United Netherlands.*

Who is an Engliſh *Merchant?*

7. One who Trades under the Protection of the *Engliſh*, and born in Subjection to its Crown.

Who are the Dutch States?

8. They who govern Trade in the *United Netherlands*, and all places ſubject to them.

Who are the Council of State in England?

9. They are thoſe Perſons with whom the King pleaſes to Adviſe and Conſult in State Affairs, where no Proviſion is made by Municipal Laws.

What are Corporations in Trade?

10. They are men, who in Trades where they are incorporated by Civil Power, exerciſe thoſe Trades excluding all others.

Memorand. It is lawful to aſſume all things and places in Trade, under thoſe names, by which they are uſually called.

Petitions.

Pet. 1. The *Dutch* freely entertain men of all Nations in Trade, and grant them equal Priviledges with the Natural *Dutch.*

Pet. 2. The *Engliſh* Nation conſumes all the Commodities of *France* imported into it.

Pet.

Pet. 3. The *French* Commodities Imported into *England* do Exceed in Value the *Engliſh* Commodities Exported into *France.*

Annot. Mr. *Fortrey*, a Gentleman of the Kings Privy Chamber, in his Treatiſe of *England's Intereſt and Improvement*, pag. 22, ſays, That the exceſs is above 1600000 *l.* a year, which did appear to the now King of *France* upon a deſign he had to forbid Trade between *England* and *France*; and gives the Particulars, *pag.* 22, 23, 24. whereupon the King of *France* finding how much it would prove to his loſs, to forbid the Trade, laid it by, but raiſed the Cuſtoms of ſome of our *Engliſh* Commodities, whereby the vent of them is much hindred.

Pet. 4. *England*, before it had the acceſſion of our *American* Plantations, wanted men to Improve the Growths and Manufactures of it; and alſo the Fiſhing Trade.

Annot. Sir *Walter Rawleigh* takes notice in his obſervations upon Trade, which he dedicated to King *James*, that this Kingdom, in 55 years loſt above 25 Millions of Pounds, beſides other incredible advantages, which would have accrued to this Kingdom in Strength and Trade by the *Dutch* Dreſſing and Dying our White Clothes. I will not diſpute, whether it had been good policy to have reſtrained the Exportation of our White and Undreſt Clothes: I only affirm that *England* could have better and cheaper Maintained and Imployed thoſe men in Dreſſing and Dying them, than *Holland* and *Amſterdam*, having no exciſe upon our Commodities, and Fullers Earth better and cheaper than in the United *Netherlands*. Beſides *England* could then better and cheaper have maintained all thoſe men, who in the United *Netherlands* ſo much deſired our Wooll, Lead, and Tin, in their Manufactures.

Sir *Walter Rawleigh* further takes notice that in four Towns in the Eaſt Countries, whithin the *Sound*, *Queenſborough*, *Elbing*, *Statten*, and *Dantzick*, were yearly vented, between 30 and 40000 laſt of Herring by the *Dutch*, at 15 or 16 *l.* the laſt, which amounts to 620000 *l.* and by us none.

To *Denmark*, *Sweden*, *Lifeland*, *Rivel*, *Narue*, and other Ports within the *Sound*, there are Carried and vented by the *Dutch* above 10000 Laſt of *Herrings* at above 15 or 16 *l.* the Laſt, which amounts to about 170000 *l.*

Into *Ruſſia* the *Dutch* ſent about 1500 Laſt of Herrings, ſold at 30 *s.* the Barrel, which amounted to 27000 *l.* and we about 20 or 30: I am ſure we ſend none now.

To *Stoad*, *Hamborough*, *Bream*, *Embden* upon the River *Elb*, *Weaſer*, and *Embs*, were carryed and vented of Fiſh and Herring 6000 Laſt, which at 15 or 16 *l.* by the Laſt amounted to 100000 *l.* by us none.

To *Clevleand*, *Gulickland*, and to *Germany* up the *Rhine* and *Maine*, were vented by the *Dutch* 2200 Laſt of Fiſh and Herring ſold at 20 *l.* the Laſt, which comes to 44000 *l.* by us none.

Up the River *Maze*, *Leigh*, *Maſtrick*, *Vendlow*, *Zutphen*, *Daventer*, *Campen*, *Spoll*, and all over *Lukeland*, is carried and vented 7000 Laſt of Herring by the *Dutch* at 140000 *l.* by us none.

To *Roan* were carried 5000 Laſt of Herring by the *Dutch*, and ſold at 20 *l.* the Laſt, which came to 100000 *l.* by us not 100 Laſt.

To *Gelderland*, *Artois*, *Henalt*, *Brabant*, *Flanders*, were carried between 8 and 9000 ſold at 18 *l.* the Laſt, which came to 171000 *l.* by us none.

Sir *Walter Rawleigh* leſs out *Spain*, and *France*, except *Roan*, and the *Dutch* Trade of Fiſh into the *Streights*, and what they conſumed among themſelves, which Queſtionleſs was and is now very conſiderable; yet were all theſe Fiſh caught upon our Coaſt, and no queſtion, if we had, had the Hands, we might much better and cheaper have maintained them, and caught, and cured them, having many more, and much better and more convenient Ports than they.

Pet. 5. Mony is a convenient mean to improve Trade.

Pet. 6. Forein Trade is the only mean to Inrich this Kingdom.

Pet. 7. Multitude, and Concourſe of People, Advance Trade.

Pet. 8,

Pet. 8. Scarcity of People Diminiſh Trade.

Pet. 9. The Law againſt Naturalization permits no man of any other Nation to have equal Freedom and Priviledge in Trade, with the natural *Engliſh*.

Pet. 10. The Law of Navigation Intituled, *Shipping and Navigation Encouraged*, made 12. *Car.* 2. 18. and continued, 13. *Car.* 2. 12. reſtreins the *Engliſh* in Navigation to Ships *Engliſh* built, and to be ſailed by ¾ *Engliſh*; and Forein Commodities to be Imported by *Engliſh* in Shipping ſo built and ſailed, and to the Natives of the Place.

Pet. 11. The rents of Lands are valuable, as the Trade of the Place is.

Pet. 12. Stock is a convenient mean to advance Trade.

Pet. 13. Men are neceſſary to improve Trade.

Pet. 14. Timber is a neceſſary mean to build Ships.

Pet. 15. Ships are neceſſary means in Navigation.

Pet. 16. The Timber of *England* was wanting even before the Act of Navigation, made 12. *Car.* 2. 18. and confirmed 13 *Car.* 2. 14. this appears by the Acts of 35. *H.* 8. 17. and 35. *El.* 11.

Pet. 17. The means ordained by the 1. *Eliz.* 13. and 35. *El.* 11. to ſupply the Timber of *England* before wanting and decaied is interrupted by the Act of Navigation.

Pet. 18. Before the Act of Navigation, we wanted Shipping: this appears by the title of the Act, which is an Act for the encouraging and encreaſe of Shipping and Navigation; for if we had not wanted Shipping, the encouraging and encreaſing thereof, had been vain and ſuperfluous.

Pet. 19. The loſs and decay of the Ships of *England* muſt not in Navigation be ſupplied by acquiring any Forein built Ships; for by the Act of Navigation, if any *Engliſh* man Trades in any Forein built Ship to any of our Plantations, or to any Port of *England*, or *Ireland*, it is Forfeit, Ship, Goods, Guns, Tackle, and Ammunition.

Pet. 20. Navigation is the only mean of vending our Growths and Manifactures, in Forein Trade unleſs it be into *Scotland*.

Pet. 21. The Act against the Importation of *Irish* Cattel made, 18. and 20. *Car.* 2. *cap.* 1. hath abated the Trade of *England*; with *Ireland* for Beer, Hops, and Bills of Exchange, for Money, all sorts of Hats, and Stockings, Cloth, and Stuffs of all sorts, Victualing Ships of all, as well Forein as *English*. &c.

Pet. 22. All the Canary Wines Imported into *England* are consumed in it.

Pet. 23. The Canary Wines Imported do exceed in value the *English* Commodities Exported into the Canaries. I cannot exactly compute the excess; but have it from good hands, that the Canary Wines yearly Imported are about 13000 Pipes, which are valued at 20 *l.* the Pipe, which amounts to 200000 *l.* yearly; and that our Commodities Exported do not neer amount to $\frac{1}{4}$ so much in value: before we did exceed so much in drinking them, we Imported them at 10 *l.* the Pipe, and Traded to the Canaries only upon the account of our Commodities in Barter for the Wines.

Actions or Common Notions.

1. Where the means of Improving any business are wanting, that business will be so much diminished, as the means by which it might have been supplied are diverted.

2. Where any thing is wanting and decaied, that thing will be so much diminished, as the means of supplying it are interrupted.

3. If the means of doing any thing be wanting, that thing will be so much hindred, as the means are diminished.

4. The doing of things will be so much hindred, as the means of doing them are hindred.

5. Every thing will be so much diminished, as is abated of it.

6. Any business will be so much hindred, by how much the means of improving it are excluded.

7. Where the consumption of things imported, does exceed in value the things Exported, the loss will be as the excess is.

Prop.

Prop. 1. *Theorem.* 1.

The Trade of *England*, and the Fiſhing Trade, are ſo much diminiſhed, by how much they might have been ſupplied by thoſe men who are diverted in our *American* Plantations.

Subjects. The Trades of *England*, and the Fiſhing Trade.

Queſtion. Whether they be ſo much diminiſhed by how much they might have been ſupplyed? *&c.* I ſay they are.

Ax. 1. For where the means of improving any buſineſs are wanting, that buſineſs will be ſo much diminiſhed, by how much the means, by which it might have been ſuppliep, are diverted.

Pet. 24. But men are neceſſary to improve Trade.

Pet. 25. And before we had our *American* Plantations, we wanted men to improve the Trade of *England*, and the Fiſhing Trade.

Therefore the Trade of *England*, and the Fiſhing Trade, are ſo much diminiſhed, by how much they might have been ſupplyed, by thoſe men who are diverted in our *American* Plantations. Which was to be demonſtrated.

Corollary. 1.

By the ſame reaſon the Trade of *England*, and the Fiſhing Trade, are ſo much more diminiſhed, by how many men are diverted from ſupplying them in Repeopling *Ireland*, ſince the Late Maſſacre and War there.

Corollary. 2.

By the ſame reaſon the Trade of *England*, and the Fiſhing Trade are yet ſo much more diminiſhed, by ſo many men, as extraordinarily died in the late great Plague. 1665.

Annotations upon this Propoſition and the two Corollaries.

Before we had our *American* Plantations, the Coaſts of *England* were in a convenient manner Planted; and the Multitudes of Inhabitants in *England* ſuch, that in the 2. and 3. *Ph.* and *Mary* 3. the Parliament taking notice that a great number of perſons within the Realm, had laid their Lands, Farmes, and Paſtures, to Feeding of Sheep, Oxen, Runts, Schrubbes, Steers, and Heifers, and ſuch like Cattel, having no regard to breed and rear up young Beaſts and Cattel, whereby was grown great ſcarcity of Cattel, and neceſſary victual for ſuſtenance of divers ſorts of People within this Realm, and more like to be if ſpeedy remedy were not provided, therefore ſeveral proviſions were made for breeding and rearing of Cattel.

Experience had made tryal and proof of the goodneſs, of this Law, to be very beneficial and profitable to this Realm; and therefore in the 13. *El.* 25. it was made perpetual; and as a very profitable Law the Act of 7. *Jac.* 8. makes it to extend to grounds which were ſince incloſed or hereafter ſhould be incloſed.

Before the *Dutch* became *States*, or when at leaſt they were but *The Poor Diſtreſſed States*, beſides our ſtaple at *Antwerp* we had the ſole Trade into *Muſcovy*, *Turkey*, and up the *Elb* whereby *Germany*, *Denmarks*, *Jutland*, *Holſtein*, &c. were ſupplyed with our Cloth and Woollen Manufactures. We did moreover ſupply *Muſcovy* with Fiſh, and in a conſiderable meaſure, *France*, *Spain*, *Italy*, and ſeveral parts of the World within the *Streights*.

And for the further encouragement of the Fiſhing Trade, and for the preſervation of the breeding of Cattel; In the 5. *Eliz.* 5. It was ordained that *Wedneſday*, as well as *Friday*, and *Saturday*, ſhould be obſerved as a Fiſh day within this Realm, upon pain that every perſon offending, ſhould for every time he or they ſhould offend, forfeit 3 *l.* or ſuffer three Months Impriſonment without Bail or Mainprize, and every perſon, who was knowing thereof, and

and concealed it, for every ſuch offence ſhould forfeit forty ſhillings, which Act yet continues in force, but only the Penalty of eating Fleſh upon Fridaies, Saturdaies, and Wedneſdaies is reduced by the 35 *Eliz.* 7 to twenty ſhillings, and the concealing of it by any Perſon, knowing it, to ten ſhillings.

Conſequences of this Propoſition and the two Corollaries.

After our *American* Plantations became peopled by us, the *Dutch* began to partake with us in the *Turky* and *Muſcovy* Trades; our Staple at *Antwerp* diminiſhed in a very great meaſure, to intend the Trades to our Plantations, we neglected the Fiſhing Trade, whereby (except the Trade of red Herrings, which cannot be cured by the *Dutch*) the *Dutch* in a manner became ſolely in a ſhort time poſſeſſed of it, and thereby have acquired this incomparable advantage above us in the Trade of our Plantations; that as we imploy only our ableſt men in trading to them, who in the diverſity of Clime and Diet are very ſubject to Diſeaſes and Mortality; and leave the impotent Women and Children at home without imploiment; they imploy three times more men in the Fiſhing trade, and four times more to the benefit of their State, and alſo all manner of impotent People, Women, and Children; and have this advantage above us in time of War as well as Peace, that all hands imployed in the Fiſhing Trade are at home, and ſerviceable when they are at War; whereas the Inhabitants in our Plantations are of no uſe or benefit to us in War, which was very apparent in our late War with them.

The Coaſt of *England* (which ſhould be the Glory, Strength, and Ornament of an Iſland) in peopling of them, and loſs of the Fiſhing Trade, ſoon became decaid; nor was there, or now is there, as the caſe ſtands, any poſſible relief herein; for neceſſarily ſo much as is taken from any thing, ſo much leſs will be left; and the law againſt Naturalization debarring a future ſupply, the Addition of our Miſeries in the Maſſacre of *Ireland* and the late great Plague, the ſupplying *Ireland* hath not

not only rendred the Coast desolate; but the Country too becomes thin and uninhabited: From whence notwithstanding we observe none of the Fish-daies (which were above half the year) enjoyned by the 5 *Eliz.* 5. nor the several Laws made by King *Philip* and *Mary*, Queen *Elizabeth*, and King *James*, for breeding of Cattel, and have excluded the Kingdom of *Ireland* from trading with us in Cattel, yet our Markets are plentifully enough supplied with them; nay, the Graziers are so overstocked, that they want Markets for them. This Mischief moreover attends this Nation, That as Necessity is the Mother of Ingenuity, so the Law against Naturalization debarrs all Ingenuous men to plant with us; and *Ireland* and our Plantations are open Gates, for all necessitous and ingenuous men to run out from us, and settle in them; where, but especially in *Ireland*, for little they may lead an idle and lazy life.

In this condition I leave to thee, Reader, to judg, whether it will not be yet so much more pernicious to the Trade of this Nation to endeavour a further discovery of new Plantations; and that if the Project of Peopling *Carolina* from the Residue of the men we have left in *England*, if it succeeds, will not so much more enfeeble this Nation, and reduce the Trade thereof to so much a less proportion by how many men shall be withdrawn from it?

We see in some sort the Influence the Law against Naturalization hath upon our Trade: Let us consider the influence it hath upon the Strength and Welfare of it, now we have peopled our Plantations, and repeopled *Ireland*, since the late War and Massacre there, and compare it with the Kingdom of *Spain*.

Spain in old time, if Credit may be given to *Livy* and *Plutarch*, was the most warlike, and continued longest and sharpest Wars against the *Romans*, though it were subject to many little Kings; and it is scarce credible, with what huge Armies they did maintain it. And as in old times, so in this later Age, when *Spain* was divided into the Kingdoms of *Castile* and *Leon*, *Arragon*, *Portugal*, *Navarr*, and *Granado*, in the Reigns of *Fernando* and *Isabella*, the

the War against the *Moors* was prosecuted purely by the Kingdom of *Castile* and *Leon*; for *Arragon* refused to contribute to it, and *Navarr* and *Portugal* stood neuters, and were not concerned in it. Yet it is admirable to read with what huge Armies for 10 years together (for so long the War lasted) *Fernand* and *Isabella* continued those wars; and it was in their Reigns, that *Columbus* made his Discovery and Attempts upon the *West Indies*: whereas all the *Spains* now are united (except *Portugal*) under one Monarchy, and have moreover, for ought is known, accession of greater Dominions than any Kingdoms of the Western or perhaps of the Eastern World, it is become so weak and feeble, as it is a Question whether it be in the power of *Christendom* to support it against the power of *France*; and the King of *Spain*, though Lord of all the Treasure of the *West-Indies*, of the greatest and richest is fallen to be the poorest and weakest Prince of *Christendom*: nor can any other reason be given hereof (at least that I understand) but removing the *Moors* out of *Granado*, the transporting so many *Spaniards* into the *West-Indies*, and the Inquisition which barrs out any future Supply.

Let us take notice of the weakness of *Spain*, both at home and in his *West-Indies*. In some particulars, when *Portugal* made Defection from the Crown of *Spain*; *Spain* without any success for neer 20 years maintained War against it, chiefly by Souldiers brought out of *Milan*, *Naples*, *Sicily*, and such Forces as it hired out of *Germany* and *Switzerland*; (for few could be raised out of *Spain*) But this proving insuccessful, trusting to the *Gallick* faith in the Treaty at *Bayonne*, 1659, the King of *Spain* brought the Marquess *Caracen*, and the greatest part of the Army in the *Netherlands*, to continue the Wars against *Portugal*; but this Army being broken by the joint force of the *English*, *French* and *Portuguez*, *Spain* was ever after forced to continue upon a defensive posture, until it was necessitated to seek a peace by the loss of the Kingdom of *Portugal*; and what the consequences of the loss of the Army under the Marquess of *Caracen* have been to the *Spanish Netherlands* in the

year, 1667, is understood very well by the *English*, *Dutch*, and *Switz*, and the consequences yet further feared by them.

And as the weakness of *Spain* is such at home, so it is more in his *Indies*, from whence his Wealth and Riches flow, and for ought is known they are greater than any Prince in the World hath; yet being but thinly planted, how easily do they every year receive the impulsion, devastation and plunder of a few *Jamaican* Capers?

But sure it were worthy consideration how to prevent this for the future: for if the vast exhausting of the Treasure of the *English* and *Dutch* in their *French*, *East-Indy*, *Turky* and other Eastern Trades, were not supplied out of the *Spanish West-Indies*, these Trades must either be discontinued, or these Western parts of the World, in a short time, would be utterly impoverished by them: so as it is evident both *English* and *Dutch* must necessarily suffer so much, by how much these *Jamaicans* impoverish or interrupt the King of *Spain* or his Subjects in the returns of his Plate-Fleets, and I may safely say the *English* Nation looses ten times more than the *Jamaicans* get by every Quicksilver Ship they take from the King of *Spain* or his Subjects.

The State of *England* compar'd with that of *Spain*.

Let us compare the State of *England* with that of *Spain*, and see if from not unlike causes it does not necessarily degenerate into the Condition of it. First, *Ireland* and our Plantations, do in proportion to *England* more exhaust it of men, than the *West-Indies* do *Spain*; and if no provision be made will in less time, than since the *West-Indies* came to be subject to the Crown of *Spain*, leave it less peopled. Secondly, The Massacre in *Ireland*, wherein is said 300000 Protestants were murthered, and probably as many of the Rebels suffered, the late Plague wherein neer 200000 persons died, and our late Civil and Forein Wars do more than equalize the transplanting the *Moors* out of *Granado*; and Lastly, the Law against Naturalization, is a greater Bar to a future Supply in *England*, than the Inquisition is in *Spain*.

We

We have compared the Condition of *England* and *Spain*, now I will inſtance wherein the Condition of *England* is worſe by our Plantations, than *Spain* is by theirs. Firſt, in that the Crown of *Spain* in the *Weſt-Indies* acquires new Subjects; whereas we in our Plantations, wholly people them from our ſelves: And the King of *Spain* being head of the Houſe of *Auſtria*, beſides the ſupplies, which he draws out of *Milan*, *Naples*, *Sicily*, and *Switzerland*, hath upon all occaſions large ſupplies of men out of *Germany*.

Before we had our Plantations, *England*, when it was not troubled with Civil Wars, did uſually in their offenſive Wars prevail againſt *France* and *Scotland*. I cannot tell whether the Coaſts of *England* be better planted than the Coaſts of the King of *Spain's Weſt-Indies*: I am ſure the *French* King and *Dutch* are more able to attempt the invading of them, than the *Jamaicans* thoſe of the *Weſt-Indies*.

By this Law againſt Naturalization we bid defiance to all the World to continue our Adverſaries, and deny the Aſſiſtance of all Proſelytes, who otherwiſe might be of us, and aſſiſt us. Whereas the Prudence and Practice of the *Romans* and greateſt and wiſeſt Princes and Potentates of the World, for which they have been and now are celebrated famous, have proceeded otherwiſe: and this may be more fully underſtood in Sir *Walter Rawleigh's Safety and Defence of People*, &c. And God himſelf would not permit the *Jews* to continue in the Land he had given them, unleſs they did not oppreſs the Stranger. *Jer.* 7.6,7.

1. As the Law of Naturalization debarrs us of any future Supply for all the Strength and Trade, which this Nation loſes in peopling our Plantations, and repeopling *Ireland*; ſo it was the Reaſon that before we had our Plantations, this Nation loſt to the *Dutch* above 48000 pounds *per An.* in dyng and dreſſing our Manufactures; and above 1646000 pounds *per An.* in the Fiſhing Trade; for this Nation could have better and by half cheaper have maintained the Managers, if this Law had permitted.

2. This Law is the Reason that those Multitudes of hands which are imployed abroad in our Woollen Manufactures, are not imployed here. So that by the severity of many Laws against the Exportation of Wool, we restrain our Wool from forein Trade, and by this Law we exclude the World from working it here; whereby our Wool becomes a drug and of no esteem, being neither well wrought at home, and not permitted in forein Trade.

3. This Law is the Reason that in our Tin and Lead we are the only Drudges to work it out of the Mines, whilst all parts of the World but our selves, improve Trade, and grow rich by Manufactures thereon.

Corollary. 3.

By the same Reason the Trade of *England*, and the Fishing Trade are so much more diminished by how much they might be supplied by those hands, and so much Money as is diverted from them in relief of idle persons by the Statute of the 43 of *Eliz.* init. *Who shall be Overseers for the Poor, their Office, Duty, and Accounts.*

Annotations.

Reader, That the Mischiefs and Inconveniences which have ensued this Law may better appear, take with thee these Considerations. First, That God hath made Man to eat his bread in the cares of Mind, and sweat of his brows; that man therefore who neither cares nor labours, hath no reason to expect that he shall have any thing to care for. Secondly, Consider that the Nation was much more inhabited when this Law was made, than now. From hence then, Reader, take a Prospect of the Inconveniences, which have ensued this Law.

1. That where pure Necessity does not require, it inverts the end which God hath by Nature made, *viz.* That where Man does not care for and govern, he should eat his bread by Labour and Industry.

2. That

2. That notwithſtanding our great loſs and want of men, for the reaſons beforeſaid, theſe idle perſons provided for by this Act, are ſo more a loſs to the Nation than if they had never been, by how much the Nation loſes in maintaining, and providing for them: and this is encreaſed to ſuch a height that notwithſtanding the want of men, more now than when this Law was made, yet the charge of maintaining poor people in very many Places is 6, 7, 8, 9 fold more than before: and what the further conſequences hereof will be, if not prevented, is moſt worthy the conſideration of the Parliament.

3. It is a diſcouragement to all induſtrious and labouring people, when lazy and idle people ſhall be maintained in their idleneſs from the fruits of their Labour and Induſtry.

4. It encourages wilful and evil diſpoſed perſons to impoſe what wages they pleaſe upon their labours; and herein they are ſo refractory to Reaſon and the benefit of the Nation, that when Corn and Proviſions are cheap, they will not work for leſs wages than when they were dearer, ſo as it often happens that one days indifferent labour, ſhall maintain theſe perſons three or four days after in Idleneſs; which if this Law had not been, might have been for a reſerve to ſupport themſelves and families in adverſity and ſickneſs.

5. As ſundry Laws provided againſt wandring Beggers and Vagabonds, ſo this Law provides for, and relieves ſtationary Beggers.

6 This Law is the principal, if not the only reaſon of the exceſſive wages of ſervants as well as labourers; in making Proviſion for ſuch, who will neither ſerve, nor labour.

7. From this Law therefore it is principally (and for the want of good education of the governing part of the Trade of the Nation, of which we ſhall treat hereafter) that as Mr. *Mun* obſerves in his excellent treatiſe of *England's Treaſure by Forein Trade*, cap. 19. that the *Engliſh* Nation is reproached commonly among ſtrangers for the multitudes

of People which in *England* Cheat, Roar, Rob, Hang, Beg, Cant, Pine and Perish; which otherwise might help to encrease and maintain the Wealth and strength of these Kingdomes, especially by Sea, for our own safety and terrour of our enemies.

8. The charity which might be imployed in the releise of truely impotent and aged people is heerby abated and diminished.

Corollary. 4.

By the same reason the Trade of *England* and the Fishing Trade are so much more diminished, by how much they might be supplyed by those lazy and idle persons, who are diverted from them, by living upon Wasts, Commons, Chases and Forests.

Annotations.

So as this difference is between these persons, and those maintained by the 43. *El.* 2. that as those are maintained by the loss of the Nation; so these are maintained to no benefit of it: but are dangerous as well to the Nation, as Government of it. This appeas by the Riots and Tumults, which they make upon all Endeavours of Improvements, notwithstanding compensations are made double and treble to the value of what they reaped thereby. The number therefore of these kind of persons encreasing, which daily does, as well by a succession of those who are born upon such places, as otherwise, and being at liberty to work or not, the Government will be so much more endangered by how much they are encreased; and so much more by how much less these Commons, Chases, Wasts, and Forests can maintain them; to supply which, breaking Hedges, cutting Woods, and stealing Fowl, *&c.* are the usual means by which they make up their living.

How advantageous it would be to the Trade of the Nation, if all these idle hands were imployed in it; and how great a Reuenue might be raised out of these Wasts,

if

if they were improved and imployed in Trade, and binding out Prentices, and in defraying Publique charges, were moſt worthy Conſideration of the Parliament.

Corollary. 5.

By the ſame reaſon, the Trade of *England*, and the Fiſhing Trade are ſo much more diminiſhed, by how much they might be ſupplyed by thoſe perſons, who are diverted form them in being hanged.

Apology.

I do not diſpute the Authority of any Law in this Corollary, or in any Corollary or Propoſition in this diſcourſe; I only contend that the ends deſigned by Legiſlators, are not always attained; and therefore Anciently our Anceſtors were ſo careful of preparing Laws, that they uſually made them not longer lived than the end of the next Seſſion of Parliament; ſo that, if the end deſigned by them were not attained, the Laws themſelves ſhould expire. The end of puniſhing Maleſactors is twofold, *viz.* to deter others from Committing Crimes, and for the Offender to make Reſtitution ſo far as he is able. But I do not underſtand that the end of puniſhment is to deſtroy, where murder or a higher Crime is not the offence. Nor is Hanging, which is tranſient, ſo Permanent a Terror to offendors, as a conſtant inflicting extraordinary duties upon Offendors, whereby they might, or in a great meaſure might expiate their Crimes by ſatisfying the perſons Offended. Nothing in nature but by ſome means or other might be made beneficial, ſure therefore much more man; nor does man diſtroy in any thing elſe, but on the life of Man, where any other means can be found to preſerve, and the end, in making reſtitution, is holy loſt.

Corollary. 6.

Corollary. 6.

By the same reason, the Trade of *England*, and the Fishing Trade, are yet so much more diminished, by how much they might be supplyed by those men, who are diverted from them, in being imprisoned for debt.

Annotations.

Herein moreover is the end designed in Punishing Offendors inverted, for in being committed prisoners, the means which is thereby spent in paying Fees to Jaylors, is inverted from that end to which it might have been imployed towards the Payment of his Debts; and the persons of the Prisoners made useless any ways by labour or industry to contribute to the satisfaction thereof.

Corollary. 7.

By the same reason the Trade of *England*, and Fishing Trade are so much diminished, by how much mony and so many men as are diverted from supplying them in buying and morgaging Land.

Pet. 5. For mony is a convenient mean to improve Trade.

Annotations upon this Corollary.

Before we contended that the Law against Naturalization, makes the Kingdom weak and unable to improve the Trade therof; in this Corollary we complain of a practice against Law and Conscience too. For by the Statute of *Westminster*, 2. made the 13. *Edw.* 1. c. 4. it was provided that Estates in Tail should remain to the Donee, and his Heirs according to the form of the gift of the Donor, and for want of issue of the Donee, to revert to the Donor and his Heirs: And that Fines levied upon

upon ſuch claimes be void. Yet by what practice or uſage Fines come to Barr Heirs in Tail; and recovery of thoſe in remainder I cannot tell. I am ſure the Will of the Donor, (which in Conſcience ought religiouſly to be obſerved,) is hereby violated: And all that mony which is expended in Buying and Morgaging ſuch Lands, is diverted from the good uſe by which it might be imployed in Trade; beſides the multitudes of miſchiefs, which ariſe in vexatious Suits between Vendor and Vendee, Morgager and Morgagee, to the utter undoing one another; whereby multitudes of Solicitors, Bankers, Uſurers, and Scriveners, (who no ways advance the Trade of the Nation) become vaſtly rich, whileſt the Trade of the Nation hereby becomes ſtarved and neglected, and by conſequence the Nation ſo much poorer. By reaſon hereof the Stock of this Nation ſuppoſing it double to the *Dutch*; yet do I not believe one ſixt part ſo much is imploied by us in Trades beneficial to the Nation, as by them; and I wiſh this Quere were determined, Whether from this cauſe the Bankers and Scriveners of *London* cannot raiſe more Money, in one week, than the Parliament of *England* can in two years?

How many ways this Kingdom might be enriched, and the Trade thereof encreaſed, if the Statute of Weſtminſter. 2. *made* 13. Edw. 1. c. 1. *were obſerved.*

1. The Will of the Donor (which by all Laws of Religion and Gratitude ought religiouſly to be obſerved) would not be violated, for which we may juſtly fear the Judgments and Vengeance of God.

2. The vaſt and wild Prodigality of vain men and women, would be reſtrained within the bounds of their Eſtates: And the impoveriſhment, which they bring upon the Kingdom by their Pride, Vanity and Luxury, in a very great meaſure would be abated.

3. The Families of the Nobility and Gentry, would hereby be preſerved and continued.

4. The multitudes of Solicitors, Bankers, Scriveners

and usurers, who now swarm more than ever, and devour all the good of the Nation, but no ways do any good to it, would diminish, and these very men be necessitated, to seek some better means of subsistence, whereby the Kingdom might receive benefit, now we so much want hands to advance the Trade of the Nation.

5. The Supernumerary Pages, Lacquies, and Waiting Women, who are Moths to fret and consume their Masters and Ladies Estates, might be imploied in ways beneficial to the Kingdom.

6. The Stock of the Nation to be imploied in beneficial Trades would be tenfold more imploied in them.

7. The Riches acquired by Trade, would continually be imploied in it, as well as in the *United Netherlands*.

8. The Interest of Mony without a Law, would fall to be as low, as in the *United Netherlands*.

9. Men would be more intent to improve their Estates, when they know what they must betake themselves to; and may more securely follow their business, than when they are engaged in Law Suits about Morgages and Titles of Land.

Reader thou mayst add many more, but if any man shall give me one for not observing this Law, I will give him all my nine.

Proposition. 2. *Theorem.* 2.

The Timber of *England* is diminished, and is in danger to be destroyed, by the Act of the 12. *Car.* 2. 18. and confirmed 13. *Car.* 2. 18. Entituled *An Act for Encouraging and encrease of Shipping and Navigation*; and commonly called *the Act of Navigation.*

Subject, Is the Timber of *England*.

Question. *Whether it be diminished by the Act of Navigation?* I say it is.

Ax. 2. For where any thing is wanting and decayed, that thing will be more diminished, if the means of supplying it be interrupted.

Pet. 4. But the Timber of *England* was wanting and decayed before the Act of Navigation.

Pet. 17. And the means of ſupplying the Timber of *England*, is interrupted by the Act of Navigation.

Therefore the Timber of *England*, is diminiſhed by the Act of Navigation. Which was to be demonſtrated.

Annotations upon this Propoſition.

It is now above 120 years ſince the making of the Act of 35. of *H.* 8. 17. when without all queſtion the Timber of *England*, was above five times more than now it is; yet notwithſtanding the heat and diſtemper of thoſe times, ſo vigilant were our Anceſtors in the preſervation of the Timber of this Nation, (the beſt For Shipping in the world) that though they did not foreſee all ways for preſerving and encreaſing it; yet they ſaw that the great decay of it, was univerſally ſuch in *England*, that unleſs ſpeedy remedy in that behalf were provided, great and manifeſt likelyhood of ſcarcity, and lack of Timber for building, making, repairing, and maintaining Houſes and Ships would be; for prevention whereof ſeveral proviſions were made; but never put (or at leaſt not in my memory) in execution. Which is the fate in many of the Laws of theſe times. *Queen Elizabeth*, a Lady of incomparable Prudence and Foreſight, and more jealous of the Honour and Safety of this Nation, than any of her Anceſtors or predeceſſors) as one of her chiefeſt cares, in the firſt year of her Reign, for the Preſervation of the Timber of *England*, gave free liberty to all men, as well Subjects as Strangers, freely to Import Maſts and Raff. Notwithſtanding this proviſion, this vigilant Queen, taking notice of the great decay of Timber occaſioned by converting the ſame into cloven board, did, in the 35. of her Reign, *cap.* 11. Ordain, that every ſtranger which ſhould ſhip, carry, or Tranſport Bere, or Fiſh (except Herrings) in Caſk, ſhould before ſuch Tranſportation; and every Subject which ſhould Tranſport Beer or Fiſh before, or within four months after,

for every six tuns of Beer or Fish, should import from parts beyond the Seas, 200 of clapboard fit to make Cask to contain three foot and two inches in length at least, upon penalty of forfeiture of such Fish, Beer, and Cask. Yet though both these laws stand now in force, and the good and safety of the Nation be so much concerned in them; the Act of Navigation makes it forfeiture of Ship, Goods and Guns to import any Raft, Masts, Timber, or Clapboard, unless by *English* ships (though the *English* since the Rumps first institution of the Law have not built one ship for this Trade, nor ever will so long as it stands in force) and sayled by ¾ *English*, and the Natives of the place, whether the Natives have ships or not. So that if an *English* man, *Dutch* man, *Hamburger*, or any Easterling Trade for beer or fish, and doe not import the clapboard prescribed by the 35 *Eliz.* 11. the goods and cask are forfeit: But if they do import clapboard, the ship and goods and guns are forfeit by the Act of Navigation.

I have often heard my Father complain of the vast destruction of our Timber by converting the same into Clapboard, whereby all the best of our Timber is consumed; for when any Oak will rend, or so far as the ground end will rend, Rift bearing about a third penny more price then if it were sawn into planck, the converter intending his profit converts it into Rift; and that if he could ever see a Parliament wherein he could ever hope to do any good, he would bring in a Bill to prevent the destruction of our Timber hereby.

Old *Oliver* entertain'd this Law but coldly, but however he were otherwise more careful of his own Interest than of the Nations; yet he permitted the *English* Merchants to trade in Forein Bottoms for Timber, whereby he was not only better and cheaper supplied than the Nation hath since been, but he enforced the King of *Denmarks* Subjects to sell their ships built for that Trade, and wherewith they used to impose what terms they pleased upon the *English*, being better and cheaper supplyed than they could.

Consequences

Conſequences of this Propoſition.

Beſides the miſchiefs and inconveniences which have come upon this Nation by not obſerving the Law made the 35 of *Eliz.* 11. theſe inconveniences have enſued the Act of Navigation, in reference to the Trade of Timber, which were proved before a Committee of the Houſe of Commons laſt Seſſion of Parliament.

1. Before the Rump made this Law, the Trade to *Norway* for Timber, was generally driven by the *Engliſh* in barter of our growths and Manufactures; whereas now it is driven in Dollars and the Treaſure of the Nation; and thoſe Growths and Manufactures of *England* which are exported into *Norway* are rarely exported but by *Norwegians.*

2. That the prizes of *Norway* timber were become near double.

3. That our own Timber was much waſted by reaſon of the dearneſs of *Norway.*

4. That we had not built one ſhip for that Trade ſince the Law, nor could ever hope to do ſo long as it ſtood in force, becauſe a forein ſhip may be built for half the price, and be more free for Trade; whereas the *Norwegians* had doubled their ſhipping; and built them twice as bigg; and from 600 Mariners, encreaſed them to 6000; whereby the *Engliſh* in a ſhort time muſt neceſſarily be excluded the Trade of *Norway*, unleſs he drive it by *Norwegians*, and in *Norway* bottoms.

5. That the *Engliſh* are now almoſt wholly laid aſide, the Trade of *Norway* being generally driven in *Norway* bottoms and thoſe ſtyled by *Norwegians.*

6. That the *Engliſh* are wholly left to the King of *Denmarkes* diſpoſing, whenever he pleaſes to impoſe any further abuſes upon them than were complained of; which were that the *Engliſh* ever ſince 1646. and by the treaty made with his Majeſty 1660. paid ⅔ of a Rixdollar *per Laſt* for the growths of *Norway* (except the Town of *Bergen*) but ſince the late War with them, they paid cuſtome for Timber a

Rixdollar and half *per Last*, for other growth, a Rixdollar and $\frac{4}{5}$, others 2 Rixdollars and $\frac{2}{3}$, and others 3 Rixdollars, and in measuring the Lastage, the same ships which before the War had their measures adjusted were raised some 35 others 40 Lasts.

7. That it was the Interest of the King of *Denmark* to make the Trade of *Norway* insupportable to the *English*, for thereby as the case stood his Subjects would monopolize the Trade, yet could no redress hereof be had, untill in the years 1667, 1668. his Majesty permitted his Subjects to Trade in Forein Vessels, and strangers to import Timber; and this reduced the Exorbitant Impositions of the King of *Denmark* to the Treaty of 1660, or otherwise he would have undone his own Subjects in that Trade, as they were in the time of *Oliver*.

I insist more particularly hereon, because that by the scarcity and waste of our Timber by reason of this Law, and which must be in a vast measure increased in rebuilding the City of *London*, the *French* and *Dane* will have in their own Dominions, and the *Dutch* may have down the *Rhine*, *Maze*, and *Scheld* out of *Germany*, *Liege*, and *Lorrain*, such Quantities of Timber, as between any of them and us will be no proportion; and what the fatal consequence hereof will be to this Nation, if no care or provision be had, I almost tremble to consider.

Proposition, 3. *Theorem*, 3.

The Building Ships in *England* is hindred by the Act of Navigation.

Subject, is the Building Ships in *England*.

Quest. *Whether it be diminished by the Act of Navigation?* I say it is.

Ax. 3. For if the means of doing any thing be wanting, that thing will be so much hindred, as the means of supplying it are diminished.

Pet. 16. But the Timber of *England* before the Act of Navigation was wanting for Building Ships in *England*.

Pet. 14.

Pet. 14. And Timber is a neceſſary mean to build Ships.

Prop. 2. The Timber of *England* is diminiſhed by the Act of Navigation.

Therefore the Building Ships in *England* is hindred by the Act of Navigation. Which was to be demonſtrated.

Annotations upon this Propoſition.

It is agreed upon by all men that the Timber of *England* is of all other the beſt for Building Ships; but then it muſt be underſtood, that like choice may be had in *England*, as in other places; and ſo long as we had as good choice in our *Engliſh* Timber, as the *Dutch*, *Dane*, and *French*, we built better Men of War, and ſtronger and more durable Merchants Ships, than any of them: But now all the choice Timber of *England* is waſted and conſumed; the *Dutch*, *Dane*, and *French* have equal choice as before, it is much to be feared that for the future we ſhall not long enjoy this Advantage, but not be able without exceſſive charge to build ſo good Ships as any of them.

Propoſition 4. *Theorem* 4.

The Ships of *England* are diminiſhed by the Act of Navigation?

Subject, is the Ships of *England*.

Queſtion, *Whether they be diminiſhed by the Act of Navigation?*

I ſay they are.

Ax. 3. For where the doing things are hindred, and the loſs and decay of thoſe things not otherwiſe ſupplied, theſe things will be diminiſhed.

Prop. 3. But the building Ships in *England* is hindred by the Act of Navigation.

Pet. 19. And the loſs and decay of Ships of *England* muſt not be ſupplied in acquiring any Forein Ships by the Act of Navigation.

Therefore

Therefore the Ships of *England* are diminished by the Act of Navigation. Which was to be demonstrated.

Annotation.

I do not understand how this Law makes good the title of it; For I am confident at this day is not one half of the Shipping in *England*, take prize ships into the reckoning, (which I guess to be above 4 times more than the *English* lost in both the late *Dutch* wars) In *Ipswich* are somewhat above one third of what were, when the Rump instituted this Law; At *Woodbridg* not one third; and at *Alborough*, *Dunwitch*, *Walderwick* and sould not one fourth, as were before this Law. And I wish some man would take pains to make further inspection herein to prove me mistaken.

Proposition 5. *Theorem* 5.

The Navigation of *England* is hindred by the Act of Navigation.

Subject, The Navigation of *England*.

Question, *Whether it be hindred by the Act of Navigation?*

I say it is.

Ax. 2. For the doing things will be so much hindred, as the necessary means of Doing them is Diminished.

Prop. 4. But the Ships of *England* are diminished by the Act of Navigation.

Pet. 3. And ships are necessary in Navigation.

Therefore the Navigation of *England* is hindred by the Act of Navigation. Which was to be demonstrated. So as we can neither build ships, nor can we buy;

Annotations:

Nor must any *English* man navigate any English built ship to trade to any part of *England*, *Ireland*, or any of our Plantations, unless she be sailed by $\frac{3}{4}$ *English* at least, under

on

no leſs penalty than loſs of Ship, Goods, Guns, Ammunition, and Tackle; though it be evident the Coaſt of *England* be deſolate and almoſt uninhabited: and the Country as well as Coaſt is ſo thin of People, that it is not half peopled. By the Act of 1 *Eliz.* 13. It was free for all men as well ſtrangers as Natives to import Pitch and Tar, which Law ſtands yet in force; yet if by the Act of Navigation any *Engliſh* man, unleſs in *Engliſh* built ſhips, and ſailed by ¾ *Engliſh* import any; or any ſtranger not Natives, whether the Natives have Ships or not, import any, the Ship Goods, Guns, Tackle and Ammunition are all forfeit. So by the 1 *Eliz.* 13. All men might import hemp and cordage paying ſtrangers duties. Now if any *Engliſh* ſhip import any hemp or cordage and be not ſailed by ¾ *Engliſh* at leaſt ſhe is forfeit *&c.* nor muſt any ſtranger not Native upon any leſs penalty: Yet it is evident that the Inhabitants of *Leifland*; from whence the beſt hemp (if not all) is to be had, trade not with us at all.

Conſequencies.

From whence it came to paſs that in two years after the Rump, making this Law, the building of ſhips became one third penny dearer; and Sea-mens wages ſo exceſſive that we have wholly loſt the Trades to *Muſcovy* and *Greenland* thereby: and from hence it is, that all Forein Commodities, imported into *England* (except in the *Turkey* Trade, and ſome Trifles from *Guiney* and the *Eaſt-Indies*) are conſumed in *England*; whilſt thereby we give the *Dutch* and other Nations a power of driving the Trade of the World, where the Commodities are not *Engliſh* or ſubject to the Crown of *England*.

Propoſition 6. Theorem 6.

The Trade of *England* and of Fiſhing into Forein Parts is hindred by the Act of Navigation.

Subject, The Trade of *England* and of Fishing into Forein parts.

Question, *Whether it be hindred by the Act of Navigation?* I say it is.

Ax. 4. For the doing things will be hindred so much, as the necessary means of doing them are hindred.

Pet. 20. But Navigation is the only means of vending the Growths and Manufactures of *England*, and Fishing in Forein Trade, unless it be in *Scotland*.

Prop. 5. And the Navigation of *England* is hindred by the Act of Navigation.

Therefore the Trade of *England* and of Fishing into forein parts is hindred by it. Which was to be demonstrated.

Annotations.

Nor must any Forein ship or vessel trade to *England* with any forein Commodities, unless in ships or vessels of that place or Country, and Navigated by the Mr. and ¾ Mariners of the place at least, whether they have ships or not; So as now we have neither ships nor Mariners sufficient for our Trade, we upon the Matter exclude the Trading Part of the World from Trading with us, from whence these Consequences follow.

Consequences.

1. That the Growths and Manufactures of *England* to be exported in Forein Trade, are reduced to a few *English* Merchants, who may take what they please, and at what terms they please; and leave the rest upon the poor Natives hands, without any other possible means of Relief. So as our Native Commodities are not valuable as if Trade were free, but as a few Merchants please to set a price upon them.

2. As in our Native Commodities, so in Forein, the Merchant and Natives of the place may impose what rates they

they pleaſe; and in the mean time, we exclude multitudes and concourſe of men and Traders, which would infinitely advance our Trade thereby; and now we complain for want of Trade, when as by this Law it ſeems impoſſible to be otherwiſe.

3. As this Law makes a few Merchants Maſters of all the Trade of *England*: ſo it makes Mariners the Merchants Maſters; for being but few, and the Merchant being reſtrained to them, if he gives not them what wages they pleaſe, he muſt not trade at all.

Annotations upon the Act of Navigation in general.

1. The Title of this Act is an Act for encouraging and encreaſe of ſhipping, yet it reſtrains the Navigation of *Engl.* to *Engliſh* built ſhips, upon no leſs penalty than confiſcation; whereas for above 120 years the want and decay of Timber hath been complained of in Parliament: and how then this can be a means to increaſe ſhipping, eſpecially when we have ſo few builders; I ſhall be glad to be informed. But the conſequences of Laws of like nature have been obſerved and reflected upon. For by the 4 *H.* 7. 10. No *Gaſcoyn* wine, or *Tholouſe* woad was to be imported into *England*, but in Ships *Engliſh*, *Iriſh*, *Welch*, or of the men of *Barwick* or *Callice*, and the Mr. and greater part of the Mariners to be Subjects of the Realm of *England*, upon pain to forfeit the ſaid Wine and Woads; which was ſuppoſed to be made for the maintenance of the Navy of this Realm; and that the ſaid Wines and Woad might be had at more eaſie prizes. The experience whereof has ever ſince appeared to the contrary; for that the ſaid Wines and Woad were ſold at ſuch exceſſive rates as had not been before ſeen within this Realm, and the Navy thereby never the better maintained, and therefore the Stat. of 4 *H.* 7. 10. was repealed by the 5. and 6. *Ed.* 6 18. And liberty for all ſtrangers in Amity with the King, as well as Subjects, to import the ſaid Wine and Woad.

Laws of like nature found by experience miſchievous to this Nation.

By the 5 *R.* 2 3. None of the Kings Subjects might carry forth or bring in any Merchandize but only in ſhips of the

Kings Allegiance; this was repealed by the 1 *Eliz.* 13. because that by reason thereof there hath not only grown great displeasure betwixt Forein Princes and the Kings of this Realm, but also the Merchants have been sore grieved and damaged.

The impossibility of Executing the Act of Navigation.

Though the 5 of *R.* 2. 3. did not permit the Kings subjects to trade but in ships of the Kings Allegiance; yet by the 6 *Rich.* 2. 8. where no *English* ships were to be had, *English* men might trade in strangers; ships and though by the 4 *H.* 7. 10. *Gascoin* Wine, and *Tholouse* Woad, might not be brought into the Realm but by the *English* Ships, and *English* Merchants and Mariners; yet if they could not have Fraught in an *English* or Denizens Ships, they might fraught a Strangers; whereas by the Act of Navigation; though we have not built one Ship for the Trades of *Greenland*, *Norway*, nor *Muscovy*, since the Act of Navigation. Yet if we buy any, or Fraught any Strangers Ship for any of the Trades, it is forfeit with all her Goods, Guns, Lading, Tackle, and Ammunition. So that though we may possibly have some Trade to *Norway* for Timber, when our Prize Ships are spent, upon such terms as the *Norwegians* please and not otherwise: yet it will be impossible to have any Trade to *Muscovy* or *Greenland*; for the *Muscovite* Trades not with us, and the Wales have no Shipping at all.

Other Mischiefs and Inconveniences which have ensued the Act of Navigation.

All the mischiefs complained of 17 *Car.* 21. brought upon us by this Law.

The 17 *Car.* 22 complains, that the Importation of Gunpowder from Forein Parts, was against Law prohibited, and the making thereof within this Realm ingrossed, whereby the price of Gunpowder was excessively raised, many Powder Mills decayed, the Kingdom very much weakened and indangered, the Merchants thereof much damnified, many Mariners and others taken Prisoners, and brought into miserable Captivity and Slavery: Many Ships taken by Turkish and other Pirates, and many other inconveniences have from thence ensued, and more are like to ensue, if they be not timely

timely prevented; and therefore this Law permits the Trade free to Strangers, as well as *English* to import Gunpowder: and though this Law ſtands yet in force, yet againſt it and all the reaſons in it, the Act of Navigation makes it no leſs than confiſcation of Ship, Goods, Guns, Tackle, and Ammunition for any *Engliſh* man to import any unleſs in an *Engliſh* built Ship, and Sailed by $\frac{3}{4}$ *Engliſh* at leaſt, or for any Stranger, not Native of the making it, to import any, whether he hath Ships or not.

Prop. 7. *Theorem* 7.

The Trade of *England* is diminiſhed by the Acts made 18. and 20. *Car.* 2: againſt the Importation of *Iriſh* Cattle,

Subject, Is the Trade of *England.*

Queſtion, *Whether it be diminiſhed by the Act againſt the Importation of* Iriſh *Cattel?*

I ſay it is.

Ax. 5. For every thing will be ſo much diminiſhed, as is abated of it.

Pet, 21. But the Act againſt Importation of *Iriſh* Cattel, hath abated the Trade of *England*; with *Ireland* for Hops and Beer, and in Returns of Mony by Bills of Exchange, Cloth, Stuffs of all ſorts, Hats and Stockings of all ſorts, Victualling Ships, *&c.*

Therefore the Act againſt Importation of *Iriſh* Cattel hath diminiſhed the Trade of *England.* Which was to be demonſtrated.

Annotations upon this Propoſition.

The reaſon of this Act, is by the Preamble expreſſed to be the lowneſs of the Rents of *England*, cauſed by the multitudes of *Iriſh* Cattel imported into *England.* It is true, the Evidence of Fact, is ever reſolved by the teſtimony of Witneſs; but this is ever done without reaſon, and therefore for ſtrengthening the Authority of him who teſtifies, the Name of God is uſually invoked, that what is affirmed, is

true; but in reasoning the Testimony of no man is more than another, but as the Question in reason, is resolved by antecedent Causes; nor herein is any man allowed to outsware another, who gives a better reason, by the 7. *Pet.* multitudes and concourse of people advance Trade, and scarcity of people diminish Trade: and therefore if all men should affirm that a great Trade should be made where people are scarce and thin, this should never prevail with me, since it is against the nature of Trade; but on the contrary where people are scarce and thin they are rude, Flat, Heathenish, idle, and ever poor; and when they take great pains, which is very rare, for want of Education it is to little purpose. By the first Proposition, The multitudes of the *English* diverted into our Plantations, hath diminished as well the Fishing Trade as the Trade of our Native Growths and Manufactures; which is more diminished by our re-peopling *Ireland*, since the late War and Massacre there; and so much more diminished by how many extraordinarily died of the late great Plague; and by the 6 *Proposition*, the Growths and Manufactures of *England* in Forein Trade are diminished by the Act of Navigation, and multitudes and entercourse of Foreiners are excluded by it, whereby the Trade of *England* is every way interrupted and diminished: And since the Rents of Land are valuable, as the Trade of the place is; It is from hence that the Rent of Land is so abated and fallen all over *England*, but much more since the Act against Importation of *Irish* Cattel; so as the end designed by the Law, which was the raising the Rents of Land, is so far from being attained, that from these Reasons the Trade of *England* being more diminished by this Law, the quite contrary hath ensued.

One of the Reasons alledged by the Act intituled, *An Act for the Encouraging of Trade*, made the 14 *Car.* 2. for the excluding Foreiners to Trade to our Plantations, is, to hold a greater kindness and nearer Correspondency between the *English* Nation and them; which reason of mutual kindness I am sure will hold stronger between the *English* Nation and *Ireland*; for if we lose them, or any of them, we lose no more than the Subjects in them, who unless it be in reference

to

to Trade, are of no uſe to *England*; whereas if by reaſon of this Act, we loſe *Ireland*, or any part of it, the ſafety of this Nation will be endangered thereby.

If the Importation of *Iriſh* Cattel had abated the Rents of *England* one half, and thereby the Commodities of *England* had been reduced to half the price; the Nation had not been poorer thereby, however the Nobility and Country Gentlemen who were in Debt, and the Poor Tenants who had Leaſes of their Farms, would have been damnified and undone thereby: but in General, Navigation and the Trade of the Nation would have been advantaged by it.

The Reaſons in the Act of Navigation are good for *England* againſt Foreiners Trading into our Plantations; and ſo is the reſtraining them from the Trade of *Ireland*; for otherwiſe other Nations, eſpecially the *Dutch*, would have reaped more benefit by them than we ſhould have done: but without queſtion our *Plantations* and *Ireland* too would have been much increaſed and inriched by a Free Trade, more than by this reſtraint; and by like Reaſon the Trade of *England* too would have been much more, and the Nation much more enriched than now, if no reſtraint had been put upon the Trade by the Act of Navigation. For by the Act of Navigation the greater Trading part of the World are excluded the Trade of *Ireland*; and by the Act againſt Importation of *Iriſh* Cattel, upon the matter the Trade between *England* and *Ireland* is interrupted and deſtroyed: and here let us ſee the Conſequences hereof.

Conſequences.

The Imaginary Reaſon that the Importation of *Iriſh* Cattel cauſed the abatement of the Rents of *England* is truly cauſed by the Act in the Southern and Eaſtern parts of *England*: for the Northern People, *Welch*, and *Scots* taking advantage of this Law, have raiſed the price of lean Cattel ſo exceſſively, that very ſmall or no profit ariſes to the Graziers, when they are Fatted. So as before the Act, we bought cheap and ſold cheap, which was but reaſonable; whereas now we buy dearer and ſell cheaper, which is intolerable.

2. Be-

2. Before the Act we could Victual Ships with good and substantial Food cheaper than the *Dutch*, and upon all occasions the *Dutch* and *French*, and other Nations when they were in our Harbours, did take a very considerable quantity of our Provision; whereas since the Act the *Dutch* and *French* Victual much cheaper in *Ireland*, than we can do in *England*; and in *Holland* and *Zealand Irish* Beef I am told by Traders thither is sold for a peny a pound; so as having, as the case stood, but one advantage above the *Dutch*, (besides the excellency and conveniencies of our Harbours) in Navigation; by this Law we have given the *Dutch* a greater advantage over us than we had over them.

3. Before this Act, the Eastern and Southern parts of *England* did in a very considerable manner supply *Flanders*, *France*, *Portugal*, and *Spain* with Butter, which now we have interrupted the intercourse of Trade between *England* and *Ireland*, we have thereby put the *Irish* upon necessities of making Butter, which they do so much cheaper than is possible to be done in *England*, notwithstanding the abatement of our Rents, that they supply *Flanders* and *France* much cheaper than the *English* can; whereby our Trade for Butter and Cheese is become much worse than that of Grazing of Cattel: and now the *Irish* have established these Trades, much more advantageous to them than their Trade was to us with their lean Cattel: I understand no remedy hereof, but they will increase their advantages, and we must yet more continue losers.

4. Besides the abatement of our Native Growths and Manufactures, caused by the Act against the Importation of *Irish* Cattel, as *England* was the Storehouse for all sorts of Commodities coming from our Plantations, and other Forein Goods, as all sorts of Dying stuffs, Hides, Fruit, Sugars, Tobacco's, and of all sorts of Silks as well wrought as unwrought, Ribbands, Gold, Silver, and Silk-Lace; so the Trade with *Ireland* was driven by Commutation of the Product of the mony for their Lean Cattel; which being now interrupted, this Trade of *England* with *Ireland* for these becomes proportionably lessened and diminished. Whereas now

now they tranſport their Beef into *France*, *Holland*, *Zealand*, and *Flanders*, they make returns in the Growths and Manufactures of thoſe Countries; whereby the *Iriſh* Trade is become as beneficial to them, as it was formerly to us.

5. His Majeſties Cuſtom for the Lean Cattel is quite extinguiſhed.

6. The Shipping and Mariners imployed and built for this Trade, are by this Act neglected, and made uſeleſs, about 100 Ships being before imployed in this Trade only.

7. That as before *Engliſh* Shipping was generally imployed in the Trade with *Ireland*, ſo the returns out of *Ireland* in Hides, Tallow, Wools, and Yarn into Forein parts was in *Engliſh* Shipping; whereas now we have not only loſt the Profitable Returns of theſe Commodities, but Forein Ships are only imployed in theſe Trades.

Propoſition 8. *Theorem* 8.

The Trade of *England*, and the Fiſhing Trade are ſo much hindred, by how many men, and ſo much mony and ſtock as are excluded by Corporations.

Subject, The Trade of *England*, and the Fiſhing Trade.

Queſtion, *Whether they be ſo much hindered, by how many men, and ſo much mony and ſtock as is excluded by Corporations?* I ſay they are.

Ax. 6. For any buſineſs will be ſo much hindered, by how much the means of improving it are excluded.

Pet. 13. But men are neceſſary to improve Trade, and *Pet.* 5. mony is a convenient mean to improve Trade; and *Pet.* 12. ſtock is a convenient mean to improve Trade.

Therefore the Trade of *England*, and the Fiſhing Trade are ſo much hindered by how many men and ſo much mony and ſtock as are excluded by Corporations. Which was to be demonſtrated.

Annotations.

So as the Trade of *England*, and the Fishing Trade are diminished by our *American* Plantations, by the re-peopling *Ireland*, and the late great Plague, and our late Forein and intestine Wars: It is hindered by the Act of Navigation in Forein Trade abroad, and the greater Trading part of the world are excluded from Trading with us at home; and the greater part of the Nation excluded from Trading at all, unless it be upon such terms as they cannot be any ways encouraged in it: whereas in the mean time Supernumeraries of Solicitors, Bankers, Scriveners, and Userers, who instead of Trading, divert all the means of improving Trade, and engross (I am confident) above six times as much mony as is imployed in Trades beneficial to the Nation; and I believe are more than the free Trading part of the Nation.

For my part as I desire the good of the Nation in what I have said, free from any passion or affection to any party or person; so do not I intend the prejudice, but good of every Corporation: for if men, mony, and stock be the only means to enrich and strengthen any place, then every Corporation is so much more capable of Riches and Strength, by how many more men, and so much more mony and stock is imployed in Trade. The *Dutch* (who of all the world are the most considerable, and richest, and most mighty by Trade) understand this; and therefore *Amsterdam* (of all other places the most famous for Trade) is now designed to be enlarged $\frac{2}{3}$ with free liberty for all the world to Plant and Trade with them. In or about the years 1630. and 37. about 140 Families out of the Counties of *Norfolk* and *Suffolk*, forsook us and went into *Holland*, where the *Dutch* did not only entertain them, but in *Leyden*, *Alkmere*, and other places, planted them Rent-free, and Excise-free for seven years.

Corollary.

By the same reason Forein Trade will be so much hinder-

ed,

ed, by how much the means of Transporting mony in it are excluded.

Pet. 13. For mony is a convenient mean to improve Trade.

Annotations.

The *Dutch*, *Venetians*, and *Florentines*, who understand this, and have no mony of their own, freely permit the Exportation of mony in Trade, and grow rich thereby, and the King of *Spain*, who hath all the Treasure of the *West-Indies*, upon the penalty of Death, *&c.* forbids the Exportation of it, grows poorer, and can keep none. Mr. *Mun* (a man of excellent knowledge and experience in Trade) in the 4th. Chapter, of *Englands Treasure by Forein Trade*, affirms, he knew a Prince in *Italy* (of famous memory) *Ferdinando* the First, great Duke of *Tuscany*, who being very rich, endeavoured thereby to enlarge his Trade by issuing out to his Merchants great summes of mony for very small profits He himself had of the Duke 40000 Crowns *gratis* for a whole year, although the Duke knew it would be sent away in *specie* for the parts of *Turkey*, to be imployed in Wares for his Country. Afterwards Mr. *Mun* affirms he knew *Legorn* so much increased, that of a poor little Town it was become a fair and strong City, being one of the most famous places for Trade in all Christendom. And yet it is worthy observation that the multitude of Ships and Wares, which come from *England*, the Low-Countries, and other places, have little or no means to make returns from thence but only ready mony. See more herein in the said Chapter. Though Trade may be maintained by barter of Commodities, yet he who Trades in mony and barter, shall have a vast advantage.

Proposition 9. Theorem 9.

In the Trade of *England* with *France*, the *English* Nation loses so much as the value of the *French* Commodities im-

ported exceed the *English* exported, which Mr. *Fortry* affirms to be above 1600000 *l.* yearly:

Subject is, The *English* Nation.

Question, *Whether it loses so much by the Trade with* France, *as the value of the* French *Commodities Imported exceed the* English *Exported?*

I say it does.

Ax. 7. For where the consumption of things Imported, does exceed in value the things Exported, the loss will be as the excess is.

Pet. 2. But the *English* Nation consumes all the Commodities of *France* imported.

Pet. 3. And they exceed the Commodities of *England* Exported 1600000 *l.* a year, if Mr. *Fortry* hath truly computed it.

Therefore the *English* Nation loses so much as the excess is. Which was to be demonstrated.

Annotations upon this Proposition.

Nor is this all the loss the *English* Nation sustains by the Trade with *France*; for Trading for *French* Wines in the perillous Months for Navigation of *September*, *October*, *November*, and *December*, we lose more Shipping and Sea-men in acquiring of them, than in all our other Trades besides; and in our immoderate drinking of them, we more than ordinarily dispose our bodies to the Strangury, Fevers, Gout, and Stone, when they are pure: and to so many more Diseases as when they are so many ways sophisticated and adulterated by Vintners; so that instead of drinking Health to the King of *England*, we drink Sickness to our selves, and Wealth to the *French* King.

So that Reader thou mayest understand, what vast Revenues the *English*, and the *Dutch* much more than the *English*, yearly bring into *France* by their Trade with it. For though the *Dutch* Trade, (for Reasons hereafter specified) be not managed to the loss of the *Dutch*, as the *English* is; yet I am confident, and have it by good Authority, that if a true esti-

eſtimate were made of it, it would appear to be above ſix-ſold more beneficial to *France* than the *Engliſh* Trade is. Sir *Walter Rawleigh* takes notice that the *Dutch* Trade into all Ports and Creeks of *France*, we chiefly into 5 or 6, and in thoſe the *Dutch* have 4 times the Trade we have. So that if the *French* King can eſtabliſh a Spice Trade, wherein he is wonderouſly induſtruous, being King of a Flouriſhing Country, he will have but little occaſion to Export any Treaſure, nor need he fear but the *Engliſh* and *Dutch* will ſtill continue carriers of all the Wealth they get by *Spain*, and other places, into *France*.

Conſequences.

From hence it is that the *French* King becomes ſo rich above any other Prince or State in Chriſtendom; and being Prince of a noble and brave Kingdom, which abounds with moſt things conducing to the benefit of Humane Life, and very fruitful of men, as well as other things; and having few conſiderable Plantations to exhauſt his men; he becomes not leſs Potent and formidable to all Chriſtendom, than Rich and Glorious. Nor can I ever hope (the Pride and Luxury of the *Engliſh*, and the neceſſities of the *Dutch*, are ſuch) to ſee this vaſt increaſe of Wealth by the *Engliſh* and *Dutch* Trade with *France* to be abated; and what the further conſequences hereof will be in time, it is more than time to be conſidered both by the *Engliſh* and *Dutch*.

Corollary.

By the ſame Reaſon the *Engliſh* Nation loſes ſo much as the *Canary* Wines Imported exceed in value the *Engliſh* Commodities Exported into the *Canaries*; which if the value conſumed be 260000 *l.* yearly, and our Commodities do not amount to near 65000 *l.* yearly, we loſe above 195000 *l.* by this Trade.

Pet. 22. For we conſume all the *Canary* Wines Imported.

Pet. 23. And the *Canary* Wines imported, do exceed in value, the *Engliſh* Commodities Exported.

Annotations upon this Corollary.

So as having loſt thoſe gainful and beneficial Trades to *Muſcovy*, *Greenland*, and *Norway* too upon the matter, which is not longer lived if things muſt ſtand as now they do, than our Prizes taken in the late War laſt; having loſt our Fiſhing Trade, more worth than all our Trades beſides; and the *Turkey*, *Spaniſh*, and *Guiny* Trades, and up the *Elb*, are now no longer ours: the *Dutch*, unleſs in the *Turkey* Trade, and up the *Elb*, are more Maſters than we, and ſo in a ſhort time are like to be in theſe too. We flouriſh in the *French* Trade, and are ſo ſolely poſſeſſed of the *Canary* Trade, as we admit of no competitor.

Conſequences.

From this wild and vaſt expence by the *Engliſh* in the *French* and *Canary* Trades, does follow a neglect and contempt of all our Native Cloth, Stuff, and other Manufactures, and our Liquors; the *French* Silks, Fine Linnen, and Lace are preferred in all our Debaucheries: he is eſteemed a Clown, if the exceſs be not in Sack and Claret, *&c.* And what now can the poor Country man expect in reward of all his labours, eſpecially if he hath a Leaſe, but to ruine himſelf and Family, by his labour and pains, for others who by their Prodigality and Luxury, undo themſelves and the Nation as well as the poor men?

Lemma.

So as Reader thou mayeſt underſtand, (as *Maſter Mun* obſerves) that the Kings Cuſtoms, and particular men may grow rich by a Trade, whereby the Nation is impoveriſhed: for Merchants, Vintners, Drawers,

Drawers, Exchange people, *&c.* grow Rich, and live higher than other men; but the Nation droops, and in a very ſhort time will be beggered by them. Nor muſt you, Reader, take your Meaſures of our Trade, by the riſe and fall of the Kings Cuſtoms; for unleſs Trade be freer here than in other places, and that the greatneſs of the Cuſtoms ariſes from the greatneſs of the Trade, not the greatneſs of the Impoſitions, the higher the Cuſtoms the worſe the Trade; for all muſt be conſumed in the place: and though the Cuſtoms be now eight times more than in Queen *Elizabeths* Reign; yet being upon Tobacco's, Sugars, Wine, and *French* Toys, the Nation is ſo far from being enriched thereby, that it is ſo much the poorer by how much men debauch themſelves by exceſs in them.

Apology.

I do not deſire to be underſtood, as if I did intend any diminution to his Majeſties Revenue by what is ſaid of the height of Cuſtoms in this *Lemma*; and therefore, though the influence, which height of Cuſtoms has upon Trade, and the advantages, which the *Dutch* States reap by the lowneſs of their Cuſtoms be the ſubject of another Propoſition: Yet that I be not miſ-apprehended, I ſay, That if the Impoſitions, which are now paid in Cuſtoms were paid by way of Exciſe, as they are in the *United Netherlands*, theſe benefits, his Majeſty as well as the Merchant would have. 1. His Majeſties Revenue, as the caſe ſtands, would be as much as now, unleſs in Exportation by Certificate, which is not much conſiderable. 2. As the Trade and Traders by the lowneſs of Cuſtoms would increaſe, ſo would his Majeſties Revenue proportionably: whereas Trade diminiſhing by the height of Cuſtoms, ſo muſt his Majeſties Revenue. 3. The Duties impoſed upon Cuſtoms, when they are high, excite men to uſe all means to ſteal them, whereby they get ſo much as they conceal; whereas if the Cuſtoms be low, men would not run like hazard to get little or nothing thereby. 4. The Merchant would be free to imploy his mony

mony he pays in Customs, in his Trade upon occasions, as they are offered. But if so much as is imposed upon Exportation by Certificate, were imposed upon the Customs, and the Customs as they stand were collected by Excise, the Kings Revenue would be the same, and improvable as Trade would thereby improve; and the Merchant have the benefit of imploying all the mony he pays in Customs in his Trade.

From the lowness of Customs and height of Excise it is, that though the *English* Nation be capable of a ten-fold greater Trade than the *United Netherlands*, yet the Revenue the *Dutch* States acquire hereby, is above three-fold more than the Kings Revenue by Excise and Customs.

Epilogue.

THus Reader thou mayeſt underſtand, that though *England* be the moſt excellent and convenient place for Trade of all others, yet our practice and ordering it, is contrary to the nature of it; which ever flouriſhes moſt in convenient places, where it is more free, and people more abound. The abundance of our people (beſides thoſe which the hand of God hath taken away) are diminiſhed in peopling our Plantations, and in re-peopling *Ireland* ſince the late War and Maſſacre there: So as thereby the ſtrength as well as Trade of the Nation is abated proportionably: and yet as matters ſtand, we have interrupted our Trade with *Ireland*: Nor can we for the future expect any great benefit from the Trade to our Plantations for Tobacco's and Sugars. For the *Dutch* by the late Treaty at *Breda* being poſſeſſed of *Surinam*, which yields better Sugars than our *Barbadoes*, and may do in a much more inexhauſtible manner, being upon the Continent, and as good Tobacco's as our *Virginia*; and being better Maſters of Trade than we are, and having no Laws of Naturalization, to reſtrain them from peopling it, and ſupplying themſelves at home; we for the future can expect little other comfort from our Plantations than to ſupply our ſelves with Sugars and Tobacco's, but muſt leave the *Dutch* to enrich themſelves with ſupplying the world thereby. Already the *Dutch*, upon expectation of ſupplying themſelves with great quantities of Sugar and Tobacco's from *Surinam*, decline buying the Sugars of our Plantations; whereby they are become a Drug, and fallen from 42 *s.* a hundred, to 26. This puts the Sugar Bakers on new projects, *viz.* the boiling up of *Panellis* Sugar to ſupply and ſerve inſtead of looſe *Liſbon* Sugar, which was the principal Commodity returned in lieu of our Bays, Sayes, Searges, and Perpetuanoes, there

vended in great quantities, and for want of returns by exchange not to be there obtained, the value principally returned in *Lisbon* Sugar; so as our Native Commodities in the *Lisbon* Trade too must in a short time not fall only, but want vent.

As *Ireland* and our Plantations have exhausted our men, whereby our Trade and strength is abated and diminished, so the Law against Naturalization debars any future supply of other men from Planting with us; and the Law of Navigation excludes much the greater Trading part of the world from Trading with us from abroad, and our Corporations restrain our Trade to as few at home: so as Trade, which ever flourishes in multitude and freedom, is by us, by all imaginable ways circumscribed, taxed, and reduced to a few.

While we are contriving newer and more severe Laws against the Exportation of Wool, and neglect the careful inspection and management of our Woollen Manufactures, whereby they have lost their Reputation abroad; we put the world upon necessities of supplying themselves elsewhere, and especially from *Ireland*: whereby the *Dutch* not only partake with us in our *Turkey* Trade, and up the *Elb*; but the *Dutch* and *French* in our own Markets in *England* have a free and open Trade in Woollen Cloths and Stuffs; and in the mean while our Wool becomes a Drug, and of no price or esteem at home: whereby, notwithstanding the severity of all our Laws against the Exportation thereof, great quantities are exported; and so will be until we establish such a Trade in our Woollen Manufactures, that men shall be better encouraged to work them here than elsewhere; for all men will rather venture their lives than lose their means of living.

We neglect to give any encouragement in assisting Ingenuous and Industrious men in any undertaking for the Publick good. I give one instance in the County of *Suffolk*, and here in *Clerkenwel*: The *English* during the late *Dutch* and *French* War, did betake themselves to Weaving Poldavies, or Buck, which they did make into double Buck, being two threds spun together, and made of our *English* Hemp, (which

(which *Ipſwich* and *Woodbridge* men affirm to be better than any Eaſt Country Hemp for this uſe) which made better Sails than any other, and did manage a conſiderable Trade thereby, to the great benefit of *Suffolk*: but now the *Dutch* and *French* Buck is ſold ſomewhat cheaper (the *Engliſh* not being as yet ſo much Maſters of the Trade as the *Dutch* and *French*.) This Trade begins to decline again, and to be neglected for want of ſome ſmall Encouragement, which might be done by ſome ſmall Impoſition, for ſome time upon the *French* and *Dutch* Buck, until we ſhould be enabled to work it as cheap, as it is in *France* and *Holland*.

As we give no encouragement to our induſtrious Natives, ſo we utterly diſcourage all induſtrious Foreiners from improving and increaſing Trade. I need not here repeat the diſcouragement put upon the Silk-throwers by the Corporation and Company of *London*, wherein near 20000 people are imployed; though the firſt introduction of Silk-throwing was by a Foreiner, the worthy Father of Sir *Thomas Chamberlain*, now a worthy Citizen of *London*, becauſe the Wiſdom of Parliament hath provided ſecurity for the Silk-throwers.

But though the Weaving Silk be as much or more advantageous to the Nation, yet certain ingenuous and induſtrious *French* Artificers, who endeavoured to exerciſe their Trades laſt Summer in the Suburbs of *London*, were Indicted at *Hicks Hall*, by certain of the Yeomanry of the Company of Weavers, Commiſſionated by the Bailiff, Warden, and Aſſiſtants of the ſaid Company, and committed to the *New-Priſon* in *Clerkenwel*; though the difference between the ſaid Company and the Proteſtant Strangers uſing manual Occupation, was upon the Addreſs of the *French* and *Dutch* Churches, depending before his Majeſty and Council. Nor could any relief herein be had, though his Majeſty in Council the 29. of *October* laſt referred the buſineſs to the Lords of the Committee of Trade, until his Majeſty in Council the 10th. of *November* laſt, was pleaſed to diſcharge them.

I need not here recite the benefits the Nation at this day reaps by the permitting the *Walloons* to eſtabliſh their Trades

at *Canterbury*, *Norwich*, *Colchester*, and other places: the Nation (at least the Southern and Eastern parts) know they are the best Trades we have now left: Yet I cannot but take notice that within the memory of man, the returns of *Maidstone* Market did not amount to weekly above 30*l.* whereas since, admitting about 60 Families of Foreiners in the three Trade, the returns are weekly now above 1000*l.* to the incredible benefit of the Lands, as well as all sorts of people adjoyning.

How pernicious this practice of excluding Foreiners must needs be to the Nation, as it now stands, if it be continued, is understood by his Majesty. And the *French* King so well understands how much it will conduce to the advantage of *France* to encourage the freedom of Trade, by entertaining all sorts of Forein Artificers, that in contradiction to all the Ecclesiastical Powers opposing it, he hath granted free liberty to all sorts of Forein Artificers and Merchants to exercise their Consciences in all Ports and places in his Dominion, and to have Churches allowed them with equal or more Priviledges than his natural Subjects. Sure now it will be no ways prudent in us so to discourage any herein, as to be entertained by the *French* King, as well as *Dutch*.

So that all the good and beneficial ends designed by Trade, *viz.* of imploying all sorts of Impotent People, Women, and Children; of Strengthning, and enriching our selves by Trade are quite inverted by us. For the Fishing Trade, and the Trades of Making Dying and Dressing our Cloaths and Stuffs, wherein all sorts of poor people might have been employed, is lost and neglected by us, whilst we intend the *Newcastle* Trade, the *French*, *Canary*, *Turkey*, *East-India* Trade, and to our Plantations, wherein only lusty men are imployed, and the Impotent People, Women, and Children are exposed to beggery, and the publick charge. Secondly, *Ireland* and our Plantations Rob us of all the growing Youth and Industry of the Nation, whereby it becomes week and feeble, and the Strength, as well as Trade, becomes decayed and diminished, I, and the Law against Naturalization Bars us of any future supply. And thirdly, Our Affluence,

Affluence, Luxury, and irregular management of Trade, renders us poorer, and in a worſe condition, than if we had no Trade at all.

So as here, Reader, thou mayeſt underſtand the reaſon of the decay and falls of the Rents of Lands in *England*; for by the 11 *Petition*, the Rents of Lands are valuable as the Trade of the place is: the Trade of *England* therefore being diminiſhed, the Rents of the Lands in *England* are conſequently fallen and diminiſhed in proportion to it.

REASONS OF THE INCREASE OF THE Dutch-Trade.

PART II.

Wherein is Demonſtrated from what cauſes the Dutch *govern and manage Trade better than the* Engliſh, *whereby they have ſo far improved their Trade above the* Engliſh.

Petitions.

1. MEN labour more induſtriouſly in Trade, and upon eaſier terms in the *United Netherlands* than in *England.*

2. The *Dutch* have down the *Rhine*, *Maez*, and *Seheld*, out of *Germany*, *France*, *Lorrain*, *Flanders*, and other *Spaniſh* Provinces, greater quantities of Timber, more choice, and upon leſs terms than can be had in *England*, but more ſince the Timber of

of *England* is ſo much diminiſhed by the Act of *Navigation*, and much more when the City of *London* is rebuilt.

3. The *Dutch* have Pitch, Tar, Hemp for Cordage, Tackle, and Iron, in greater quantities, and for leſs terms than the *Engliſh* can, out of *Norway*, *Denmark*, and other Kingdoms within the *Sound*.

4. Pitch, Tar, Cordage, Tackle, and Iron are neceſſary means in fitting up Ships for Navigation.

5. The *Dutch* build Ships for Navigation more conveniently than the *Engliſh*.

6. The *Dutch* acquire more Forein Commodities in Trade out of *Germany* cheaper and with more convenience, than the *Engliſh* do out of *Scotland*.

7. The whole world is Water and Land.

8. The *Dutch* pay leſs Cuſtoms for Forein Commodities at home than the *Engliſh*.

9. The *Dutch* pay leſs Cuſtoms for Forein Commodities in Forein Trade, than the *Engliſh* do.

10. The *Dutch* pay leſs intereſt for mony, than the *Engliſh*.

11. The *Dutch* States are more converſant in Trade than the Council of *State* in *England*, or any other.

12. The *Dutch* generally breed their youth of both Sexes in the Studies of Geometry and Numbers, eſpecially more than the *Engliſh* do.

13. The Study of Geometry and Numbers, is the beſt Education for underſtanding Trade.

14. The *Dutch* States have equal or more means in Trade, than the Council of State in *England*, or any other.

15. A *Dutch* Stateſman is more intereſſed in Trade than a Counſellor of State in *England*, or any elſe.

16. *Dutch* Merchants and their Wives are generally more converſant in Trade than the *Engliſh*.

17. *Dutch* Merchants have fewer impediments in Trade than *Engliſh*, and have their Controverſies in Trade ſooner determined, and with leſs charge and trouble.

18. The *Dutch* pay leſs Cuſtoms for their Domeſtick Manufactures in Forein Trade, than the *Engliſh* do.

Axioms

Axioms or Common Notions.

8. Where men labour more industriously upon less terms upon any thing, this thing is cheaper managed.

9. Any business which is more freely managed may be greatlier managed than if it were more restrained.

10. More business is done by more means, and cheap, if the means be had upon easier terms.

11. More business may be done by more means, and cheap, and more conveniently, if the means be more convenient and cheaper.

12. Who buyes cheaper than another, and more conveniently, may sell cheaper, and with much more gain, if the charge be otherways less.

13. All things are either Forein or Domestick.

14. They who are more conversant in any business, and better Educated in it, may understand it better than another.

15. They who may understand any business better than another, may govern it better than that other.

16. Where men are more interessed in any business, they are less subject to be corrupted to the prejudice of it.

17. They who have fewer impediments in any business, and less charge and trouble in it, may improve it better than another who hath more.

18. The whole is equal to all parts.

TREATISE II.

Proposition 1. *Problem* 1.

HOW the *Dutch* manage a greater Trade at home than the *English*.

Subjects, Are the *Dutch* and *English*.

Question, *How the* Dutch *manage a greater Trade at home?*

Construction. By the 1 *Pet.* 1. the *Dutch* freely entertain men of all Nations in Trade, and give them equal priviledges with the natural born *Dutch*: By the 9 *Pet.* 1. The *English* by the Bar of Naturalization and freedom of Strangers restrain the Trade of *England* to the *English* only. I say the *Dutch* may manage a greater Trade at home,

Ax. 9. For any business which is more freely managed, may be, and is greatlier managed than if it were more restrained.

Const. But Trade is more freely managed by the *Dutch* at home than by the *English*.

Therefore the *Dutch* manage a greater Trade at home. *which was to be done.*

Annotations.

From hence it is that the *Dutch* States without the danger of War, or putting themselves into the power of fickle and unconstant Fortune, and by destruction and devastation of other Countries, killing and making men miserable by poverty and slavery, from no principles from within themselves, but by acquiring men and means from other places, have attained the means (though all the *United Neatherlands* do not in bigness exceed the County of *York* nor have half the conveniencies of that Country, except in numbers of people) to manage a greater Trade at home than any other Country

try of the world. It is true, the times ſince they became States have concurred much to their advantage herein; for entertaining all ſorts of perſons, who, upon the account of either Religion or Faction, forſook their Countries, they have been much more enabled to do this. But the Province of *Holland* above all other, for no ſort of people was denyed admiſſion there; whereby *Holland*, as it is of more ſtrength than all the other Provinces, ſo it contributes $\frac{1}{2}\frac{1}{6}$ to all Publick Taxes.

Whereas this Nation does not only lye under the reſtraint of the Bar of Naturalization, and *Ireland* and our Plantations are always open to exhauſt us of our men: but beſides the multitudes of *Engliſh* which are diſperſed in other places of the *Netherlands*, *Rotterdam*, *Middleborough*, and *Fluſhing*, are about $\frac{1}{4}$ *Engliſh*, and of *Engliſh* Extraction. About the Years 1636. and 37. about 140 Families out of *Norfolk* and *Suffolk* forſook us, and Planted themſelves in *Leyden*, *Alkmen*, and other places of the *United Netherlands*, and there eſtabliſhed the Woollen Manufactures of thoſe places, which at this day is as much advantageous to the *Dutch*, and prejudicial to us, as Queen *Eliz.* (after the example of K. *Edward* 3.) entertaining the *Walloons*, perſecuted by the Duke of *Alva*, and planting them in *Colcheſter*, *Norwich*, *Canterbury*, &c. was advantageous to us, and prejudicial to the King of *Spain*: And ſure it is worthy the conſideration of the Parliament how this may be prevented for the future.

One *Thomas Tilham* born at *Martley* in the County of *Worceſter*, and formerly a Chirurgeon in *Warwick* treated with the *Elector Palatine* of *Rhine*, about 6 years ſince to bring in a Colony to Inhabit, and eſtabliſh Woollen Manufactures in the *Palatinate*; which the Prince allowing, the ſaid *Tilham* hath brought in a Colony of, its believ'd, between 2000 and 3000 men, who now manage a Trade upon Woollen Manufactures; and for *Tilhams* Reward herein, the Prince hath made him Commander of them. Many of theſe people came to *Tilham* out of *Eſſex* and *Suffolk*: One *Skip* of *Herefordſhire* is gone to him with ſome people; ſo are ſeveral others out of thoſe parts.

So that, though all Princes as well as States almost understood the wealth and strength which attends a Domestick Trade, as well as the *Dutch*; Yet we only of almost all the world are so careless herein, that we neither care for encreasing our Domestick Trade, nor to restrain our Artificers from betraying the mystery of ours: though the free admission of People of all Nations was the first Principle of the Greatness of the *Dutch* Domestick Trade, and the restreining our Domestick Trade to the *English* only, is the first Principle of the Decay of ours.

Prop. 2. *Theorem* 1.

The *Dutch* manage Trade cheaper in the United Netherlands than the *English* do in *Engl.*

Subjects, are the *Dutch* and *English* Nation.

Question, *Whether the* Dutch *manage Trade cheaper?*

I say the *Dutch* manage Trade cheaper.

Ax. 8. For where men labour more industriously and upon easier terms upon any thing, this thing is cheap managed.

Pet. 1. *Lib.* 2.

Pet. 1. *lib.* 2. But Men in the United Netherlands labour in Trade more industriously and upon easier Terms, than in *Engl.*

Therefore the *Dutch* manage Trade cheaper in the United Netherlands, than the *English* doe in *England.* Which was to be done.

Annot.

As the Law against Naturalization is the reason, why the *Dutch* in the United Netherlands, manage a greater trade, than the *English* do in *England*, so is it the reason, that Trade is cheaper managed there than in *England.* For if the Trade of *England* being managed by reason of this Law by *English* men only, who by reason of our Plantations, the Repeopling *Ireland*, the late great Plague, and our late Wars are thin and very few, if you will have any work in Trade done, you must do

do it as the imployed *Engliſh* pleaſe; or you muſt have no work done: whereas if the Trade of *England* were as freely managed as in the United Netherlands, the *Engliſh* man then muſt work and be as induſtrious as other men, or he muſt not work at all: This freedome of managing Trade in the United Netherlands, as it increaſes the hands there, ſo it makes men more induſtrious in Trade; for the multitudes of people concurring in Trade an emulation of excelling one another is excited, whereby every man endeavours to excel the other in ſome way or other; whereas in *England*, Trade being circumſcribed by the few *Engliſh* in it; they not only work dearer, but are careleſs in working. Nor will I ever believe that Induſtry is reſtreined to *Engliſh*, excluſive to other Nations. I cannot paſs over how much the Trade of *England* is at this day bettered by Queen *Eliz.* prudent Entertaining the *Dutch* and *Fleming*, againſt the Law of Naturalization; who not being able to indure the inſupportable Tyranny of the Duke of *Alva*, ſought refuge in this Nation; where in *Colcheſter*, *Norwich*, and *Canterbury*, they were planted, and there they brought in thoſe Trades, where at this day are the beſt we have left in *England*.

Prop. 3. *Problem* 12.

How the *Dutch* may and do build more Ships for Navigation, and cheaper than the *Engliſh*.

Subjects, are the *Dutch* and the *Engliſh*.

Queſtion, *How the* Dutch *may and doe build more Ships for Navigation and cheaper than the* Engliſh?

Conſtruction, The *Dutch* have down the Rhine, Maez, and Sceld out of *Germany*, *France*, *Lorain*, *Flanders* and other Spaniſh Provinces greater quantities of Timber, more choiſe and upon leſs terms than can be had in *Engl*: but much more ſince it is ſo much diminiſhed by the Act of Navigation, and muſt be yet much more in rebuilding the City of *London*. I ſay the *Dutch* may build more Ships, *&c.* *Prop.* 3. *lib.* 1.

Ax. 10. For more buſineſs is done by more means, and cheaper if the means may be had upon eaſier terms.

14. *Pet. lib.* 1. *Conſtruction.* But Timber is a neceſſary mean in building Ships, and the *Dutch* have more Timber, more choiſe, and upon eaſier terms than the *Engliſh*.

Therefore the *Dutch* may and doe build more ſhips for Navigation, and cheaper then the *Engliſh*. Which was to be done.

Annotations.

It was proved before a Committee of the Houſe of Commons laſt Seſſion of Parliament, that the *Dutch* build ſhips of equal dimenſions for one half the *Engliſh* can; It is true that the goodneſs of our Timber heretofore when we had ſufficient, and choiſe, did in a great meaſure compenſate the charge in building Ships; in regard that Ships built of *Engliſh* timber were much more Durable and ſtrong: but now all our beſt Timber, is waſted and deſtroyed, and muſt be more in rebuilding the City of *London*, our Timber not coming to perfection in leſs then 150 years growth, if care were taken for the Preſervation and increaſe thereof, which I never hope to ſee; I doe not underſtand for the future how we ſhall poſſibly build ſo good Ships as either *Dutch*, *Dane*, or *French*, for three times the price: And ſo Reader I leave to thee to conſider the fatall conſequences like to enſue, upon this poor Nation in this thing only.

Prop. 4. *Probl.* 3.

How the *Dutch* may and do fit up more Ships for Navigation, and cheaper than the *Engliſh*.

Subjects, are the *Dutch* and *Engliſh*.

Queſtion, *How the* Dutch *fit up more Ships for Navigation and cheaper.*

Conſtruction. 3 *Pet. lib.* 2. The *Dutch* have Pitch, Tar, Hemp for Cordage, and Tackle, and Iron in greater quantities, and for leſs terms than the *Engliſh* can out of *Norway*, *Denmark*, and other Kingdoms within the Sound. I ſay the *Dutch* may fit up more Ships for Navigation, cheaper than the *Engliſh*.

Ax. 10.

Ax. 10. For more buſineſs may be done by more means and cheaper, if the means may be had upon eaſier terms.

But Pitch, Tar, Cordage, Tackle, and Iron, are neceſſary means in fitting up Ships for Navigation.

And the *Dutch* have more or greater Quantities of Pitch, Tar, Cordage, Tackle, and Iron than the *Engliſh*, and upon eaſier Terms.

Therefore the *Dutch* fit and doe up more Ships for Navigation, and cheaper than the *Engliſh*. Which was to be done.

Annotations.

Here muſt I take notice that ſince the Rumps inſtitution of the Act of Navigation the condition of fitting up ſhips for Navigation in *England* is as bad as the building of Ships, and that againſt the Act of the 1 *Eliz.* 13. which ſtands yet in force. For by the 1 *Eliz.* 13. It is free for all men to import Pitch and Tar in any Veſſels; whereas by the Act of Navigation; if any *Engliſh* man imports any Pitch, or Tar unleſs in an *Engliſh* built Ship, and ſailed by ¾ *Engliſh* at leaſt, now we have neither men nor Ships to do it, the Ship is forfeit, Goods, Guns, Ammunition, and Tackle: and ſo it is in a ſtrangers Ship who is not a Native of the place, whereby he may impoſe what terms he pleaſe, or otherwiſe we muſt not have either Pitch or Tar at all: And our Condition for Cordage and Tackle is much worſe, for though we may have Pitch and Tar, upon ſuch Terms as the *Dane* and *Swede* pleaſe: yet it will be impoſſible in a ſhort time to have any Cordage or Tackle at all. For it muſt be imported by either *Engliſh* men in *Engliſh* Ships, when we have neither men nor Ships to do it; or by the Natives of the place, when the Inhabitants of *Riga*, *Revell*, *Narve* and other places of *Leifland*, from whence all the beſt hemp (if not all) for Cordage and Tackle comes, trade not with us at all.

Prop. 5. *Problem* 4.

How the *Dutch* may and do acquire more Forein Commodities by Navigation, cheaper and more conveniently than the *English*.

Subjects, are the *Dutch* and *English*.

Quest. *How the* Dutch, *ut supr.*

Construction. By the 3. *Prop.* 2. the *Dutch* may and doe build more ships and cheaper than the *English*, and by the 4 *Prop.* l. 2. they may fit up more ships and cheap, and by the 5 *Pet.* 2. they build Ships more conveniently: I say the *Dutch* &c.

Ax. 11. For more business may be done by more means and cheaper, and more conveniently, if the means be more convenient and cheaper.

Const. But the *Dutch* may, and do build and fit up more ships, more conveniently and cheaper than the *English*.

15 *Pet.* 1. And Ships are necessary means in *Navigation*.

Therefore the *Dutch* may and doe acquire more Forein Commodities by Navigation cheaper and more conveniently than the *English*. Which was to be done.

Annotations.

So that as the *Dutch* build and fit out Ships cheaper than the *English*, so they build them more conveniently for Trade. For every Trade they build Ships, whereas in *England* unless it be in the Island Trade (wherein I do affirm are not one fourth part of the shipping in *England*, as was when the Act of Navigation had its first birth) all Ships serve for all Trades, the *Dutch* herein so far excell the *English* and all other Nations; that truly upon this account, they can, notwithstanding the Impositions of the King of *Denmark* in the Trade of *Norway* for *Timber*, supply any part of the world cheaper than the King of *Denmarks* own Subjects, notwithstanding the Aboundance of Timber and Pitch and

and Tar, which ſo much abounds in *Norway*. This appeared in the time of *Oliver*, who permitting the *Engliſh* to Trade for Timber, Pitch, and Tar in Dutch bottoms, forced the *Norwegians* to ſell the Ships they had built to Trade with the *Engliſh* for want of Employment; ſo in the years 1667, and 1668. the Kings permitting the *Engliſh* to trade in *Dutch* bottoms for Timber to *Norway*, and the *Dutch* to import it; reduced all the exceſſive Impoſitions which the King of *Denmark* had impoſed upon the *Engliſh* before in that Trade, or otherwiſe he had undone his own Subjects.

And as in this Trade, ſo in all others, they ſo excell in the convenient building of Shipping; that Sir *Walter Rawligh* in his obſervation on Trade, which he dedicated to King *James* near 60 years ſince, affirms, if an *Engliſh* Ship of 200 Tuns, and a *Holland* Ship of like burden be at *Danske* or any other place beyond the Seas, they ſerve the Merchant cheaper by a 100 *l.* by reaſon the *Hollands* Ship is ſayl'd by 9 or 10 Mariners, and ours with near 30. Notwithſtanding we yet continue our old way of building Ships, and ſo muſt ſo long as the Law againſt Naturilization ſtands in force; for the *Engliſh* know no other; and if the *Engliſh* Merchant will not build as the *Engliſh* Carpenter pleaſes, and his way, he muſt not Trade at all; for if he buyes and Trades in any Forein Ship, ſhe is forfeit, Goods, Guns, Ammunition and Tackle by the Act of Navigation. So as the *Dutch* build Ships for half the price the *Engliſh* do, and Navigate for half the price. From whence it follows,

Conſequences.

That though the *Dutch* much more than double abound in Mariners above the *Engliſh*, yet navigating with much leſs than half the hands, they may drive above 4 times the Trade by Navigation than the *Engliſh* doe; and building and fitting up their Ships for half the terms do navigate for half the price: From whence it is that though the Herrings (except red Herrings which cannot be cured by them) and

other Fish, be taken upon our Coast, the exportation of them as free, as in the United Netherlands, yet cannot we supply any part of the World so cheap as they; whereby they have only left us the Trade of red Herrings, and to supply our selves by excluding them, from trading with us, with white Herring.

Probl. 6. Theorem 12.

The *Dutch* may and do acquire more Forein Commodities in Trade cheaper and with more convenience than the *English*, in all the world.

Subject, The *Dutch*.

Question, *Whether they may acquire?* &c.

I say they may.

Ax. 18. For the whole is equal to all the parts.

Pet. 7. 2. But the whole world is Land and Water.

Prop. 5. 2. The *Dutch* acquire more Forein Commodities by water cheaper, and with more convenience.

Pet. 6. 2. And so do by Land.

Therefore the *Dutch* may and do acquire more Forein Commodities in Trade cheaper and with more convenience than the *Englishs*. Which was to be demonstrated.

Prop. 7. *Prob.* 4.

How the *Dutch* may and do sell more Forein Commodities at home and in Forein Trade, cheaper, more conveniently, and with much more Gain than the *English*.

Subjects, Are the *Dutch* and *English*.

Quest. *How the* Dutch? *&c.*

Construction, By the 6. Prop. *lib.* 2. they acquire more Forein Commodities in Trade, cheaper, and with more convenience; And *Pet.* 1. *lib.* 2. the *Dutch* pay less Customs for Forein Commodities at home and in Forein Trade, and 10. *Pet.* 2. they pay less interest for mony.

I say the *Dutch* sell, *&c.*

Ax. 12.

Ax. 12. Who buyes cheaper than another and more conveniently, may ſell cheaper, and with much more Gain, if the charge be otherwaies leſs.

Conſtruction, But the *Dutch* buy more Forein Commodities cheaper, and more conveniently; and their charge is otherwiſe leſs in paying leſs cuſtoms and leſs intereſt for mony.

Therefore the *Dutch* may and do ſell more Forein Commodities cheaper, more conveniently, and with much more Gain then the *Engliſh*. Which was to be done.

Annotations.

Pay leſs Cuſtomes, By reaſon whereof principally the *Dutch* doe not only thrive by the Trade with *France*, but upon the matter their whole Trade is founded in it: For without the Salt of *France* the *Dutch* could not Fiſh: and by the Fiſhing Trade, the Wine, Salt, and Brandies of *France*, they drive their Trades into *Germany*, the Northern, and North-eaſt Countries; from whence they draw thoſe Commodities, whereby they are enabled to drive their Trades to *Spain*, into the Streights; and to the Eaſt and Weſt-Indies; whereas by the benefit of our Mony and Commodities we are only enabled to loſe about 1600000 *l.* a year, if Mr. *Fortry* hath truly computed it.

Nor is this all the Benefit the *Dutch* receive by the ſmalneſs of their Cuſtoms, which Sir *Walter Rawleigh* affirms not to be the 19 part ſo much as the *Engliſh*, (though in truth they are much leſs) yet by this means they draw all Nations to Traffick with them; and though the Duties they receive be but ſmall; yet the multitudes of all ſorts of Commodities brought in by themſelves and others, and carried out by themſelves and others, is ſo great that, they receive more Cuſtoms and duties to their State in one year by the Greatneſs of their Commerce than *England* does in two by the greatneſs of their cuſtoms.

And as this Monarchy by reaſon hereof hath loſt the Trade to a Common-wealth, ſo by reaſon hereof a Com-

monwe'th in *Italy* hath loſt their Trade to a Monarchy. For the State of *Genoa* impoſing Cuſtoms upon 16 *per cent.* upon all Commodities imported, the Duke of *Florence* takes the advantage thereof by making *Legorn* a Free Port; whereby it is become one of the moſt famous and flouriſhing Towns in *Europe*: And the *Genoans* are forced to turn Uſurers, upon what they had got before. And this year the King of *France* in probability hath laid a foundation to undo *Legorn* by making *Marſelles* a free Port.

The King of *Sweden*, within the memory of man, made *Gottenburg* a Free Port for 7 years, which at this day hath eſtabliſhed ſuch a Trade there, that of a poor and unregarded Village, it is become the moſt flouriſhing Town of Trade in the North, or North-Eaſt. Here Reader let me deſire thee to partake ſome part of my Grief, in beholding ſuch unſafe and barred Ports as *Gottenburg*, and all thoſe of the *United Netherlands* to be by means of their freedom ſo Rich and Flouriſhing; whereas our moſt excellent, noble, and ſafe Harbours, (but eſpecially *Falmouth* which *Cambden* prefers before *Brundusium*, or any other, and for its excellency and convenience, deſerves to be the Store houſe of Chriſtendom, yet hath ſcarce a Cock-boat belonging to it) are all neglected and paſſed by, by reaſon of the height of our Cuſtoms, the Laws of Naturalization and Navigation.

Pay leſs Intereſt for mony. By reaſon whereof the *Dutch* may preſerve ſtores of all ſorts of Commodities, and at any time ſell them cheaper than the *Engliſh*, who pay more Intereſt for mony. Sir *Walter Rawleigh* affirms that *Amſterdam* is never without 700000 Quarters of Corn, beſides the Plenty they daily vent; and that a Dearth of Corn in *England*, *France*, *Spain*, *Italy*, *Portugal*, or other places enriches *Holland* 7 years after: whereas we are only permitted to ſell it, when cheap, to the no benefit of *England*, and to buy it when dear, to the impoveriſhing of us. Beſides, it is impoſſible, when two or more Ships are imployed in any voyage, the one paying after the rate of 4 *per cent.* the other 6, if otherwiſe their charge be equal, that upon equal terms they can ſell their Commodities, upon equal profit.

So

So that though the height of Customs and Interest of mony, do both prejudice Trade, where it relates to any other place where either are less or lower; yet the height of Interest is more insupportable, in that it every day increases; whether it be in preserving Stores, or in reference to the length of Voyages in Forein Trade. And whereas the publick Revenue is augmented by the height of Customs, yet to the prejudice of Trade; so Trade is more prejudiced by the height of Interest, without any advantage to the publick Revenue. Nor does the mischief of height of Interest mony end here, but it hath a like bad influence upon building, and fitting out Ships, where no Custom is paid: So as a *Dutch* Ship of equal Dimensions, may be built and fitted out to Sea for half the terms an *English* Ship can: and this Ship thus built and fitted up for half the terms, is sailed with half the hands; so as this charge being both ways double to the *English*, and the *English* paying $\frac{1}{3}$ Interest more, the *English* Merchant labours from hence, in a three-fold charge more than the *Dutch* Merchant does, and this not to be at one time discharged as Customs are, but ever to be imposed upon the Ship so long as she lasts: from whence it will necessarily follow, that if our Customs were lower than the *Dutch*, yet if the Interest of mony be in proportion higher, the *Dutch* may and will hereby only maintain the Trade of the world exclusive to the *English*.

Corollary.

By the same reason the *Dutch* may sell more Domestick Manufactures at home, and in Forein Trade cheaper, and more conveniently than the *English*, and with much more gain.

For by the 2 *Prop. lib.* 2. Trade is cheaper managed in the *United Netherlands* than in *England*: and *Prop.* 1. *lib.* 2. It is more managed there than in *England*: And 18 *Pet.* 2. The *Dutch* pay less Customs for their Domestick Commodities in Forein Trade.

Prop. 8. *Theorem* 3.

The *Dutch* may sell more Commodities in Trade, than the *English*, cheaper, more conveniently, and with much more gain.

Subjects, Are the *Dutch* and *English*.

Question, *Whether the* Dutch *may and do sell*, ut supra?

I say they may.

Ax. 13. For all things are either Forein or Domestick.

Proposition 7.2. But the *Dutch* may sell more Forein Commodities at home and abroad, cheaper, more conveniently, and with much more gain than the *English*.

Corollary.

And may sell more Domestick Manufactures at home, and in Forein Trade, cheaper, more conveniently, and with much more gain.

Therefore the *Dutch* may and do sell more Commodities in Trade, cheaper, more conveniently, and with much more gain than the *English*. Which was to be demonstrated.

Annotations.

They do it, and have done it, and are thereby become the greatest Prodigy that ever the world brought forth. For let any consider them in their first principles, being inconsiderable either for Number or Quality from their first rise, to be opposed by the most powerful Monarch in Christendom for near 80 years together: and from no principles of Trade from within themselves, nor having scarce a piece of Ground to build one house upon, nor one stick of Timber, or scarce one handful of Hemp, Pitch, Tar, or Iron, to build or fit out a Ship; and notwithstanding their constant Wars with *Spain*, to ingage and undertake so many Wars against the *Swede*, *Dane*, *Portugal*, and in the *East* and *West-Indies*? To build so many fair and stately Cities beyond any other part of the World, and all this

this in leſs than 100 years; and at this day to manage a greater and more gainful Trade than all the world: whereby their Wealth is ineſtimable, and all this in contradiction to ſeeming impoſſibilities. Nor is their ſtrength and power at Sea leſs terrible, than their wealth ineſtimable; and at this day all the Affairs almoſt of Chriſtendom are tranſacted at the *Hague*: Queen *Eliz.* a Princeſs of moſt excellent Prudence and foreſight, though ſhe were careleſs in hindering them in the progreſs of their Trade, yet was very vigilant in reſtraining their ſtrength by Sea: nor would ſhe permit them to build many Men of War, and thoſe not conſiderable; whereby without any controul ſhe kept them in perfect ſubjection at Sea. After King *James* loved peace, and his Book ſo well, that he did not reſtrain their riſing power by Sea. K. *Charles* (of Sacred memory) foreſaw the danger of it, and would have reſtrained it, but it pleaſed God he reigned in ſuch perverſe times, that he either was not, or, which was worſe, could not be underſtood by his Subjects: ſo as now their power at Sea is ſwelled to ſuch a prodigious greatneſs, as it is a queſtion whether it can be controuled by all the power in the world; and what the conſequences hereof will be, only God knows. I do not believe the *Dutch* intend us any good by it.

Prop. 9. Problem 6.

How the *Dutch* States may and do underſtand Trade better than the Council of State in *England*, or any other.

Subjects. Are the *Dutch* States, and the Council of State in *England*, or any other.

Queſtion. *How the* Dutch *States*? &c.

Conſtruction. By the 11 *Pet.* 2. The *Dutch* States are more converſant in Trade, and by the 12 *Pet.* 2. The *Dutch* generally breed their Youth of both Sexes more in the Studies of Geometry, and Numbers eſpecially than the *Engliſh*. I ſay the *Dutch*, *ut ſupra*.

Ax. 14. For they who are more converſant and better Educated in any buſineſs may underſtand it better than another.

Con-

Conſtruction, But the *Dutch* States are more converſant in Trade than the Council of State in *England*: and the *Dutch* generally breed their Youth of both Sexes better for underſtanding Trade.

Therefore the *Dutch* States may and do underſtand Trade better than the Council of State in *England*, or any other.

Apology.

I am ſo far from intending any diminution by this Propoſition to the Regal Authority in this Nation, or any oblique aſperſion upon his Majeſties Privy Council; that I do affirm no one thing could conduce more to the grandeur of his Majeſty and the publick Intereſt of the Nation, than to have a conſtant Council of Trade eſtabliſhed by Act of Parliament, which might not only inſpect and regulate as well our Native and Forein Trade; but alſo be adviſing and aſſiſting to his Majeſty in ſuch Treaties with other Princes and States, wherein Trade is concerned. And how much more this is to be deſired, wherein the particular good of every individual perſon in the Kingdom is concerned, than Corporations, which are advanced to the prejudice of the reſt of the Nation, I ſubmit to any indifferent man. And if it be no aſperſion upon a Privy Counſellor, who is not a Lawyer, to ſay in the knowledge of the Laws, the Lawyer may be more underſtanding; I do not underſtand how it can be any to ſay a Merchant better educated, and more converſant in Trade, may better underſtand it, than a Privy Counſellor, who is not ſo educated, and leſs converſant in it.

I ſay moreover, if all which I have complained of in the former, and this Treatiſe were regulated, wherein in point of liberty, we were equal with the *Dutch*; yet if the *Dutch* ſhall better Govern and Regulate Trade than we, thereby only the *Dutch* may and will drive the Trade of the World excluſive to the *Engliſh*.

Prop. 10. *Theorem* 3.

The *Dutch* States govern Trade better than the Council of State in *England*, or any other.

Subjects, Are the *Dutch* States, and the Council of State in *England*, or any other.

Queſtion, *Whether the* Dutch *States* govern Trade better? I ſay they may.

Ax. 15. For they who may underſtand any buſineſs better than another, may govern it better.

Prop. 7. 2: But the *Dutch* States may underſtand Trade better than the Council of State in *England*.

Therefore the *Dutch* States may and do govern Trade better than the Council of State in *England*, or any other. Which was to be demonſtra ed.

Annotations.

From hence it is that the Trade of *England* is managed confuſedly, diſtractedly, and ſharkingly by the Traders: neither is there any eſtabliſhed Power by which it may be better Regulated: And to this great Wiſdom and underſtanding of the *Dutch* in governing Trade, may be juſtly added ſo great a ſtaidneſs and prudence in all Treaties with Forein Princes and States in reference to Trade, that thereby they have advanced their Trade with all Forein Princes and States: And to this they conjoyn power, by which they, upon all occaſions, improve their Trade above what they had before got by Treaty; which whoſo reads *Leon ab Altzma*, one of their States, may eaſily obſerve.

Prop. 11. *Theorem* 4.

A Dutch States-man is leſs ſubject to be corrupted to the prejudice of Trade than a Council of States-man in *England*.

Subjects, Are a *Dutch* States-man, and a Counſellor of State in *England*.

Question, *Whether the* Dutch *States-man be less Subject to be corrupted to the prejudice of Trade?*

I say he is.

Ax. 16. For where men are more interessed in any Business, they are less Subject to be corrupted to the prejudice of it.

15 *Pet.* 2. But a *Dutch* States-man is more interessed in Trade than any *English* Council of States-man.

Therefore less subject to be corrupted to the prejudice of Trade. Which was to be demonstrated.

Annotations.

So as to the great wisdom and power of the States in governing, is conjoyned Interest, whereby their Counsels are established in greatest security, not only safe hereby from all possible bribery or corruption from any Power from abroad or at home: but this moreover creates a diligence in them all to inspect the management of all Forein, as well as Domestick Trade, whereby as well in the Fishing Trade, as in all their Domestick Manufactures, their Fish and Manufactures have a reputation incomparably above ours: Whilst our Aulnage, *&c.*

Prop. 12. *Theorem* 5.

Dutch Merchants may and do improve their Trades better than *English*.

Subjects, Are *Dutch* and *English* Merchants:

Question, *Whether the* Dutch *improve their Trades better?*

I say they may.

Ax. 17. For they who have fewer Impediments in any business, and less charge and trouble in it, may improve it better than others, who have more.

Pet. 17. 2. But *Dutch* Merchants have fewer impediments and less trouble and charge than *English*, and have Controversies in Trade sooner determined, and with less charge.

There-

Therefore with leſs charge *Dutch* Merchants may and do improve their Trade better than *Engliſh*. Which was to be done.

Annotations.

When Controverſies in Trade ariſe in *England*, it will be firſt a very probable queſtion, whether the conuſance of them belong to the Common Law or Admiralty: Here the Merchant muſt wait and intend this buſineſs, whatſoever his concernments are otherways; if after God knows when the Juriſdiction be determined, then it may be they are removed into the Chancery, where after a tedious delay they may be decreed, and upon a motion, a new Order for re-hearing; or it may be returned to the Common Law, or perhaps brought into Parliament: and after all this flux and re-flux of vexation and charge to the certain undoing of one or both parties, theſe Controverſies reſolve in the determination of men, who it is impoſſible, ſhould underſtand them: for all Judgment is from antecedent Knowledge; and therefore if the nature of Trade, Bills of Exchange, and accounts in Trade, *&c.* and all the particularities which lead to the Controverſies in queſtion, be not before underſtood, which it is impoſſible the Judges in Chancery, Common Law, or Admiralty ſhould do, their Education and Breeding having been otherways, it is impoſſible they ſhould judge aright.

Propoſition 13. *Problem* 7.

How *Dutch* Merchants and their Wives generally underſtand Trade better than *Engliſh*.

Subjects, *Dutch* Merchants and their Wives, and *Engliſh*.

Queſtion, *How* Dutch *Merchants and their Wives generally may underſtand Trade better?*

Conſtruction. By the 16 *Pet.* 2. *Dutch* Merchants and their Wives are more converſant in Trade, and 12 *Pet.* 2. The *Dutch* generally breed Youth of both Sexes more in the

studies of Geometry and Numbers especially. I say *Dutch* Merchants, *&c.* may understaod Trade better.

Ax. 14. For they who are better Educated and more conversant in any busines may understand it better.

13 *Pet.* 2. But *Dutch* Merchants and their Wives are generally better educated to understand Trade.

16 *Pet.* 2. And are more conversant in Trade.

Therefore *Dutch* Merchants and their Wives generally may understand Trade better than *English*, which was to be done.

Annotations.

In all rational designs men first consider the end. 2. From what principles they may attain the end: And thirdly, so to order these principles, that the end be attained by fewest means aud shortest ways. The end designed by education of Youth is to live justly, to be assisting in Government, and to be helpful to other men. The first principle to do this by education is, that God hath given every Youth understanding, as well as sense, to govern all his Actions by reason, not love, hatred, fear, or desire. 2. That it is in the power of every learner to do something which is required af him, whereby he may improve his knowledge by practice. And 3. The means by which Youth is instructed is Speech and Method, both which must be before understood.

To live justly is not founded in the principles of Geometry and Numbers; yet this I say, that by these men are better enabled to live justly than others who are more ignorant in them; for God and Nature hath made all things to consist in Number and Quantity: that man therefore who is ignotant herein, though he means justly, yet does not understand in his dealings, whether he does justly or not: And in so high an esteem were these most noble Sciences among the *Grecians*, when Learning flourished so among them that they esteemed all the world Barbarous but themselves, that the greatest Philosophers of them, would

would have all Juſtice and Government to conſiſt in Arithmetical and Geometrical proportion. *Plato* (who would have all Gods works to be done in Geometrical Proportion, and excluded every one his School who was ignorant in Geometry) though bred in a Democratical State, would have Juſtice and Government to conſiſt in Geometrical Proportion. *Xenophon*, though bred in an *Ariſtocratical*, would have Juſtice to be founded in Arithmetical proportion.

Afterwards *Ariſtotle*, that he might not be leſs a Philoſopher than *Plato*, or *Xenophon* herein, divides Juſtice into Corrective and Diſtributive Juſtice; corrective to be in Arithmetical Proportion; and Diſtributive in Geometrical: though for my part I believe he never underſtood one *Prop.* either in Geometry or Numbers.

The ends of Education in Geometry and Numbers.

1. The ends deſigned by Education in Geometry and Numbers, are ſuch, that every man by knowledge in them, is better able to deal in any buſineſs relating to Humane Converſation, not in Trade only.

2. All fortification is founded in theſe ſtudies, eſpecially in Geometry: ſo is encamping and approaches, and defences againſt them. *Archimedes* ſo excelled herein, that when *Marcellus* beſieged *Syracuſe*, he alone twice beat back the *Roman* Army, nor (its believed) had the *Romans* taken it, if *Archimedes* had not been ſurprized.

3. Architecture, Surveying, and Meaſuring all Bodies and Superficies, is wholly founded in them.

4. Aſtronomy is founded in Geometry and Numbers, ſo is meaſuring the diſtance of places, whereby Navigation is better to be improved.

5. Hiſtory (which ſo enobles the minds of men) is rude and imperfect without knowledge in theſe Studies, for no man without underſtanding Numbers can compare *Era's*, *Epocha's*, and periods of times, when Actions were done; nor how they were done in place without Geography, which is founded in Geometry.

6. Youth by education in theſe Studies, where a method of Reaſoning is obſerved, does not only acquire by every

Propoſition a new and certain knowledge, which at ſome time or other may be beneficial, but gets a habit of right reaſoning, whereby he is enabled to judg of any Propoſition in any other Science or faculty, and to judge of the reaſons in them.

The Principles

2dly. The Principles of Geometry and Numbers, as of all Sciences are three, *viz.* Definitions, Petitions, and Axioms, which as I underſtand, are not rightly underſtood by *Euclid*, nor any Commentator upon him: but *Ariſtotle* is ſo far from underſtanding the Principles aright, that he does not underſtand the Number of them: For he ſays *Anal. Poſt.* that the Principles of Science are two, Proper, and Common; Proper, as a Line: Common, as if equals be taken from equals, what is left will be equal; and the Logick taught in our Schools eſtabliſhes no Principles at all.

lib. 1. 10. *tit.* 3. & 6. *lib.* 1. *c.* 3. *de anima.*

The means.

3dly. The Means by which Youth is inſtructed in Geometry and Numbers, and in all other Learning, is Speech and Method. Speech is the inſtrument or mean by which men converſe and inſtruct; our *Engliſh* Tongue therefore being copious enough to inſtruct Youth in Education, it is vain and ſuperfluous to do it in any other, where men are not neceſſitated to ſpeak different Languages: The Greek and Latin Tongues being the Language of no place, I know no neceſſity of them, unleſs men deſire to multiply Gods Curſe in the confuſion of Tongues, by retaining theſe now there is no neceſſity of them. Yet the better ſort of the Youth of *England* is condemned to the learning of theſe tongues, which they at laſt underſtand ſo imperfectly, that not one of a hundred can ſpeak or know in either ſo well as his own: and whether this is the neareſt way to Inſtruction, I leave to any man to judge. The Antient *Egyptians*, *Syrians*, *Caldeans*, *Grecians*, and *Romans* inſtructed their Youth in their Mother Tongue, whereby they became ſo eminent in Learning, that this preſent Age enjoyes much benefit from them.

The *Affricans* before the Reign of *Manſor* Emperour of *Affrick* and all the *Spains*, who reigned, as *Pedro Mexico* ſays, abont the year 1105. were accounted barbarous.

This

This Emperour, being a great lover of Learning, caused all Books written in Greek, either concerning Philosophy, Physick, or History to be translated into the *Arabian* Tongue, and founded many Colledges in the Cities of *Fez*, *Morocco*, *Affrica*, *Trevissin*, *Tunis*, *Argier*, *Hippona*, &c. and endewed them with great Revenues for reading these Studies in the *Arabian* Tongue: whereby not men only, but women so profited in Learning, that as *Leo Affricanus* affirms, the women of *Lybia* in those days were very learned, and above all things else, sooner busied in good Books, than medling with Cloth and Garments. And it was in this Emperours Reign, or soon after, that those famous Philosophers, *Averroes*, *Mesues*, *Rasis*, *Rabbi Moses*, and many others flourished. Nor do I know any reason, but if Learning were taught Youth in the *English* Tongue, whereby the *English* might be as learned as the *Romans*, and *Grecians*, but the *English* Tongue would be in as much esteem as the *Greek* and *Latin*. *Hist. temp.*

The Method of Learning in Geometry and Numbers, and in all other Learning, is by disposing the knowledge in the *Petitions* and *Propositions* before known; so the knowledge what was before understood to be eternal and necessary in the *Axiom*, that the question of every *Proposition* not known before, may necessarily be known in the conclusion of the Syllogism. But this is impossible to be done by any Authority of *Aristotle*, where are no Petitions or mean knowledge in the Subject; and those Principles which he establishes are so confounded, that as he makes a Line to be a Proposition Principle, so he makes a man *Anal. Post.* to be a Universal, yet a Line is as much a Universal as a man: From whence, as it is impossible any progress of Learning or Rational Knowledge can follow; so such knowledge as this will. Universals are every where and cannot be perceived by sense, *Ana. Post. l. 1. c. 31. tit. 1.* *lib. 2. c. 19. tit. 7.*

A Man is a Universal.

Therefore a man is every where, and cannot be perceived by sense.

If it be impossible from Principles thus established to learn or know; then must it be more impossible to learn by the vulgar

vulgar Logick, where are no Principles at all, and all Rules of Learning inverted in the first Definition (as it is called) which sayes Logick proves (not the Consequences but) Principles in its own and other Sciences.

Consequences.

From hence then it is, that in Geometry, is no method observed in Reasoning, whereby the study of it is rendred perplexed and difficult, which is of all others the most natural and easie: The construction of the fourth Proposition, *lib.* 1. is from no antecedent knowledge; and if the negative part of that triangular demonstration be true, which makes two triangle lines tocomprehend no space then is all the doctrine of Triangles false; for if a right-lined Angle be not space, it isnothing; yet nothing but two right lines comprehend it: And in the vulgar Arithmetick is no reason at all taught; but the learners without understanding any reason are required to divide the Product of the second and third, by the first, and the Quotient will give a fourth proportional number, *&c.* But how this comes to pass is not understood, whereby learners take no pleasure in learning, and soon forget what was told, without any possible means of improving knowledge in any other Proposition: So as it is from hence that the nobler and better sort of the Youth of *England* being bred up in these vain and fruitless Studies of Grammar, Logick, and Arist. and, being thereby fitted for no Business or Conversations, are disposed to lead idle and debauched lives: and the Female Sex, though it be of mankinde as well as the Male, and endued with a rational soul, and therefore accountable to God and their Superiours for their Actions, are less bred ingenuously in *England*, than in *France*, *Spain*, *Italy*, *Germany*, and the *United Netherlands*, whereby they may be enabled to govern themselves when Virgins and Widows, and to be assisting to their Husbands and Families, when Wives.

I have before often treated by Apology, as well became me, because the King and Laws to which I am Subject were concerned.

cerned. I need none in what is ſaid upon this Propoſitions. I have equal right here with any man, and any man with me. The method preſcribed is not four lines, whereby in Geometry as well as Numbers I will, by Gods leave, from cauſes before known, demonſtrate the queſtion of every Propoſition not known before: whereas by twenty years learning of Grammar, Logick, and *Ariſtotle* this was never done, nor poſſible to be done.

Propoſition 14. *Theorem* 7.

How *Dutch* Merchants and their Wives generally may govern Trade better than *Engliſh* Merchants and their Wives.

Subjects, *Dutch* and *Engliſh* Merchants and their Wives.

Queſtion, *Whether the* Dutch *govern Trade better than the* Engliſh?

I ſay they may, and do.

Ax. 15. For they who underſtand any buſineſs better may govern it better.

Prop. 12. 2. But *Dutch* Merchants and their Wives generally underſtand Trade better than the *Engliſh*.

Therefore may govern Trade better. Which was to be demonſtrated.

Annotations.

From hence it is that *Dutch* Merchants Wives frequently, when their Husbands are abroad in Trade, or any other buſineſs, order and govern their Trades as diligently and diſcreetly as if they were at home; which is a very great advantage both to the State and their Husbands, and Families, and might be of as much, or more to the King and Merchants here in *England*, if their Wives were ſo educated, as to be enabled to do ſo.

Epilogue.

SO as Reader thou mayest understand, and that by demonstration, in the former Treatise from what causes, and by what means the *English* Nation is become so degenerate in Strength, Wealth, and Trade. In this thou mayest understand by what means and degrees the *Dutch* in less than 100 years have attained such prodigious Riches and Strength by Trade: we have little left but the *French* and *Canary* Trades (wherein we undo our selves) and the Trade of our Manufactures and Plantations. And in these two the *Dutch* may out-do the *English* in Forein Trade, if their charge in acquiring them does not exceed their charge otherways. And herein they may clearly out-do the *English*, if it be true; which is said, that in them *English* Factors Trade in their own names, yet upon the account of *Dutch* Merchants; whereby it much more comes to pass, which Sir *Walter Rawleigh* long ago observed, that our Sea and Land Commodities serve only to enrich and strengthen other Countries against our own.

If we lose the Trade of *England*, we must lose Navigation; if we lose Navigation we lose the Sovereignty of the Seas: if the Sovereignty of the Seas, then read the condition of the Nation in the *Danish* Invasion, and remember it not long since. Notwithstanding the Nation is in this condition, yet are we so ingaged in Factions and Dissentions, that neither the continued series of Gods manifold Judgments these many years upon it by Wars Intestine and Forein, Plagues, Fires, and Hyrricanoes, nor the growing greatness of our Neighbours the *French* and *Dutch*, does any ways alarm or awaken it.

I might here Reader proceed to a third Treatiſe, by obſerving the ſame method, and demonſtrate that *England* is capable of greater Wealth, and ſtrength than the *United Netherlands* (or perhaps any Country elſe) and that from thoſe natural prerogatives wherewith God hath endued it, the Nation may manage a greater, better, and more valuable Trade upon much leſs terms than the *Dutch* can a leſs, worſe, and leſs valuable Trade: But it will be to no purpoſe to proceed herein, until Trade be relieved, wherein we ſhewed cauſe.

The End.

I Have delightfully read over this following Treatiſe, intituled, *Five Leſſons for a Chriſtian to learne*, being the ſumme of five Sermons, and finding them to be ſound, ſolid, zealous, pious, powerfull, and very profitably ſeaſonable, I judge them well worthy to be printed and publiſhed.

John Downame.

FIVE LESSONS FOR A Christian to learne.

Or,

The ſumme of ſeverall *Sermons*;

Setting out,

1. The ſtate of the Elect by Nature. *part. 1.*
2. The way of their Reſtauration and Redemption by Jeſus Chriſt. *part. 2.*
3. The great duty of the Saints, to leane upon Chriſt by faith in every condition. *part. 3.*
4. The Saints duty of Self-denyall, or the way to deſirable Beauty. *part. 4.*
5. The Right way to true peace, diſcovering where the troubled Chriſtian may find Peace, and the Nature of true Peace. *part. 5.*

By *John Collings*, M. A. And Preacher of Gods word in *Norwich*.

London, Printed for *Rich: Tomlins*, and are to be ſold at his houſe at the Sun and Bible in Pye-corner. 1650.

FIVE
LESSONS
FOR A
Child to learn.

THE SPOUSE UNDER The APPLE-TREE:

OR,

The ſtate of the Elect by Nature.

Wherein is diſcovered,

The diſtance that the higheſt Saints by grace *ſtand at by Nature from the Lord Ieſus Chriſt, by which they may know they have nothing to boaſt of, but what they have received.*

By JOHN COLLINGS, *M. A.*

Pſa. 51. 5. *Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me.*

LONDON,
Printed for *Rich: Towlins*. 1649.

2/6

SPOUSE

UNDER

The APPLE-TREE:

OR,

The Parcel-like Piety Nature.

Wherein is discovered,

The difference that the Weight Saints
are to trace their Nature from
the Land from which they
to search
carried.

By John Collings, M. A.

LONDON,
Printed for Rob. Ibbitson, 1679.

TO THE

Right Honourable, the Lady *St John*,

Grace, Mercy and *Peace.*

Madam,

THE deep ſenſe that I have had of thoſe *Engagements* by wch it hath pleaſed your Honour to oblige me to your *ſervice*, hath imboldned me to command theſe Papers to wait upon your Ladiſhip to pay a debt, by incurring a further

one (if your Ladiſhip ſhall pleaſe to honour them with *Acceptation.*) Theſe Sermons (*Madam*) were but ordinary labours, and very unfit for a publicke view, in this *extraordinary* time. It was only a Sermon before publiſhed upon the Text, that tempted out theſe to beare it companie, yet did I not part with them without ſome parly. The world is full of Writers, and the Preſſe as much overgrowne with *Authors*, as the *Age* we live in is with *Profeſſors*: But as the appearing *ſpiritualneſſe* of many carries with it too much

much suspition, that they would have the *spiritualnesse* of a Christian meerly to consist with a *luxuriant wit*, and the *superbiency of fancy*; so too many Writings seeme to have forgot the *plainnesse* of the Gospell, which they so much pretend to, and would make it the worke of a Christian meerly to gape for *Notions*, and turne *Religion* into *speculation*: To be able to speake high *Notions* of Christ, and to wrap up the *mysteries* of *truth* in *Parables* of wit and expression, is almost growne to be thought the *All* of a *Saint*. And we

may ſadly feare, leſt wee ſhould be about to ſtudy more to admire *Chriſt* than *underſtand* him, more to contemplate *Saints dignity* than remember the *Saints duty*; leſt we ſhould make it all our worke, as *Kings* and *Prieſts*, to be ſo taken with our *Honours* that we ſhould forget that we are thus of *Grace*. Humilitie is the *Saint in Great*. If any one thinks he *knowes any thing*, he *knowes nothing* as he ought to know it. The high ſpirit is infinitely more below Chriſt than he thinks himſelfe above others. Leſt in theſe priviledged

ledged daies, whiles so many are proclaiming before the *Saints*. Thus shall it be done to the *persons whom Christ delighteth to honour*; Christians should so farre admire their beautie, that they should forget their dust, I have been content to let these unpolished Sermons goe out to follow their Triumphs, with *Christiane memento quid fueris*, Christian remember what thou wer't. It is as much a duty, and will one day be found as Beneficiall, to keep a Saint humble, as to make him thankfull; to learne him to abase himselfe, as well

well as to admire his fellowes; to ſhew him, that *all he hath is of Grace*, as well as to tell him *what he hath* in the *poſſeſſions of grace*, and the *Reverſions of glory*. I wiſh profeſſors carriages ſpake not too much heart-Popery, as if they thought their dignity were earnings, not Almes; and I am ſure, no ſoule is truely thankfull that is not throughly humble. This for the ſubject of the Sermons. For the phraſe *Madam*, I remember it was *Pauls* glory that he *came not* (to the *Corinthians*) *with excellency of ſpeech or wiſdome to*

1 Cor. 2. 1, 2, 4.

de-

declare unto them the teſtimony of God. And his ſpeech and preaching, was not in entiſing words of mans wiſdome, but in demonſtration of the ſpirit, and in power. Goſpell *Miſteries* had not need be darkened with a miſterious phraſe. It doth not pleaſe me to ſee *Religion* in a *Lantskip*. *Chriſt crucified*, was plaine Engliſh. *Seneca-Sermons*, are for the moſt part but like the ſuperfluous diſhes of the table, that ſerve meerly for *ſight*, but muſt not be *taſted*: Preaching ſurely was never ordained to *tickle* the eare, it's buſineſſe lies deeper then

then ſcratching an humour. Wit is the ſoules worſt carver; and pieces of wit, are no better than peices of *ſelfe*. Chriſt never intended us an interpreter for every Sermon. *Madam*, as they were preached, ſo they are humbly preſented to your *Honours* hands. I know your Ladiſhips *humility* to bee ſuch, that it will ſpare an eye to look upon them though not commended by any novelty of matter or excellency of Phraſe. I truſt thus far the meanneſſe of their worth will advantage the worthleſſe author, viz. By letting your

your *Honour* know how much that weak *nothing* of a preacher ſtands in need of an improved intereſt in your Ladiſhips prayers, who ſo much as he is, truly is,

Chaplyfield houſe,
May 21. 1649.

Madam,

Your Honours moſt humbly obliged ſervant in the Lord Jeſus,

John Collings.

To

To the Courteous and Conſcientious Reader of theſe SERMONS.

Reader,

SOme two yeares ſince, ſome friends prevailed with me to let the laſt of theſe Sermons ſlip out of my hands into thine. What was done then was in haſt, which hath put me to the charge of correcting ſome ſlighty miſtakes; Thy courteſie to the firſt hath troubled thee with the ſecond impreſſion, in which thou art a gainer, and a loſer: Thou haſt loſt the Sermon that was then its partner, the narrow handling of the ſubject of it not pleaſing my ſecond thoughts; but thou haſt gained a further addition of ſome more Sermons

ſince

since preached upon the same Text. I have made thee a gainer in thy hand, and eye; the Lord make thee a gainer in thy heart. If thou pleasest to read these Sermons, The first part may make thee humble, The second may make thee thankfull, The third may make thee carefull. If thou learnest humility from the first, thankfulnesse from the second, and thy great duty of beleeving from the third, I am sure thou wilt learne from all the weaknesse of a poore creature, and if thy selfe beest in ought a gainer, if thou wilt let the author also be a gainer of thy prayers, thou hast rewarded him, and engaged him still to be,

Chaplyfield house,
May 21. 1649.

The servant of thy soule in
the work of his Master,

John Collings.

THE LOST SHEEP brought home, &c.

Solomons Song, *Ch.8. v.5.*

Who is this that commeth out of the wildernesse, leaning upon her welbeloved? I raised thee up under the Apple-tree, there thy mother brought thee forth, there shee brought thee forth that bare thee.

THis book is called *the Song of Songs*, that is, *Canticum excellentissimum*, the most excellent song; so *Vatablus* and *Estius* gives the reason, because it containes a discourse between Christ, the *most glorious* Bridegrome, and his

Quia sermocinationem cõtinet Christi, Sponsi, & Ecclesiæ spõsæ. Estius.

Church, or the beleeving soule, the Bride; The song of songs as a note of eminency. Mr. Brightman will have it as well *Nota distinctionis, quam eminentiæ*, a note of distinction, as well as of eminency. A song more excellent than any of those that *Solomon* made: the song that sounded sweetest to *Solomons* penitent heart, whose penman was Son and heire to the sweet singer of Israel; Whose every note is a note of free grace, where every straine is breathed by the spirit of the most high, and every close sounds the beleevers close with Christ, an union with him who is the head of the Church: A song (finally) wherein every line breathes the perfume of *the Rose of Sharon*, and is beautified with the colour of *the Lilly of the Vallies*.

Canticum excellentius omnibus quæ Salomon composuit. Brightman.

It is a song of love, sung in parts, by the Lord Jesus Christ the Son of his Fathers love, and the wife of his bosome; whether the society of beleevers, his *Church* in generall, or every beleeving soule in particular. It beginns with love. *Let him kisse me with the kisses of his mouth, for his love is better*

better than wine; and it ends with love: *Make haſt (my Beloved!) and come away*. The *fountaine* from whence it ariſeth, is a ſpring of love, and the *Sea* into which it falls, is an ocean of love, where the ſoule that enters is ſwallowed up of love, and drowned in ſweetneſſe: The whole ſtreame of the book, is a ſtreame of love, running betwixt two precious bankes, Jeſus Chriſt, and the beleeving ſoule: ſometimes it is an higher, ſometimes a lower water; it is alwayes ſome, though the floodgate be not alwayes open. The two lovers, ſpend their long in feaſting themſelves with each others embraces: One while the Bridegroome courts his bride with raviſhing ſtraines of grace, another while ſhe is emptying her ſoule into her beloveds boſome; In the whole there is nothing but a ſweet enterchange of delightfull expreſſions, while both ſeeme to be raviſhed with each others embraces.

I ſhall in handling of the text: firſt open it to you. 2 Raiſe ſome propoſitions of Doctrine from it, and 3. Handle them by explication, confirmation, and application.

For the finding out the meaning of the words, it is neceſſary we ſhould conſider them in a double Notion.

1. Relatively.
2. Abſolutely.

1. Relatively as they ſtand in a neceſſary connexion with the former verſes. It was now the ſpouſes courſe to powre out her ſoul into her beloved's boſome: her part began at the 10. ver. of the former Chapt. and continues to this verſe. My text in the former part of it ſeemeth to be a Parentheſis, and the voice of a third perſon, (conſidering the great love expreſt by the ſpouſe, and her following of him through the moſt rugged wildernes-ways, and even then leaning upon him: or conſidering the great glory and happineſſe of the Spouſe from the influence of Chriſt love upon her) either in admiration of Chriſts condiſcention, that will admit a worm to leane upon him, and will ſtoop to lead it, and uphold it, in darkeſt, ſaddeſt conditions, and fill it with light in peace at ſuch times; or in admiration of the Spouſes glory and beauty, by the reflection of her Beloveds countenance

nance; or of her constancy, and secret power of grace in her, that in the wilderness saddest condition she could leane, that the briars and thornes would not seperate her Beloved, her *quos Deus conjunxit, &c.* or out of an ignorance of her, and the secret power of grace in her carrying her out in darkest times, and in a wilderness condition to such an affiance, cryes out, *Quæ est illa?* What manner of creature is this, that she should leane? Or, who is this so glorious a creature, that comes up leaning? Or what manner of love is this, that makes her follow a *Beloved* through such uncoth, rugged, dangerous wayes as these?

2. But to consider the words *Absolutely* now in themselves.

Who is this that commeth up?

The first question is, whose words these are.

The second, what the meaning of them is.

Expositors differ upon the first. Some would have them to bee the continued speech of the Church, and say, They are an expression of the

Expositio summi amoris quo Ecclesia prosequitur Sponsum, an fuit ulla unquam Ecclesia quæ tot ac tantos labores perferret, tantaque pericula susciperet ad consequendum dilectum suum? Hæc igitur sunt pignora voluntatis meæ quod fide difficultates omnes superavi. Tremell. ad locum.

great love beleeving soules beare to the Lord JESUS CHRIST by comparison. What Church, or what person ever (saith she) would undertake so many and so great labours to obtaine her Beloved? These are pledges of my good will, that by faith I have overcome all difficulties, leaning upon him in the wildernesse.

I shall neither wholly embrace, nor altogether reject this sense. I am inclinable to thinke the words may be the Spouses, but not spoken in *Tremelius* his sense, as from her selfe, boasting of her selfe; but spoken by a *Prosopopeia*, the Spouse speaking what she conceived others would say concerning her, and rather incline to thinke the words should be a Parenthesis, than otherwise.

Beda and M. *Brightman* with the rest, that would have this whole Booke to be a Prophecye of the calling of the Church of the Gentiles, will

will have the words to be the voice of the Jewish Church, admiring at the calling of the Church of the Gentiles, *Who is this?* What wilderneſſe-creature is this, that ſhe ſhould have any thing to doe with the promiſed Meſſias: *Quem me ſolum deligere cæteris autem Nationibus rebar eſſe ignotum.* Beda *ad locum.* And therfore thoſe Expoſitors read it, *Dilectum meum*, my Beloved, who I thought only had loved and choſen me, and ſhould have been unknowne to any other Churches.

Cujus nominis ſit hæc gens quæ aſcendit ex deſerto? Inſitui videtur hæc quæſtio de grandioribus natu ſororibus quæ ſtupeſcent hoc novo & inaudito ſpectaculo. Bright, ad loc.

But I ſee no reaſon why the words ſhould be only reſtrained to the Jewiſh Church, nor why [*illa*] this, ſhould only be underſtood of the Church in generall, whiles that which is predicated of the ſubject is common to every particular ſoule as well as to the beleeving Church: For every beleever leanes by faith upon the Lord Jeſus, and comes out of his particular wilderneſſes, leaning upon him.

** Non ſolum vicinæ gentes, ſed etiã ipſi qui ſunt in populo hanc mirantur ſic aſcendentẽ ex deſerto.* Luther.

And therefore I rather agree with * *Luther* upon the place: not only (ſaith he) the Neighbour Nations, but thoſe of the ſame Nation ſhall admire her com-

comming out of the wilderneſſe.

In ſhort, I conceive the words have a *Proſopopeia* in them. The Church or ſoule ſpeaks them, as if ſhe ſhould have ſaid: Methinks I fancie the world ſtanding wondring at me, how I can leane upon Chriſt in my wilderneſſe-conditions; and out of the ſaddeſt wilderneſſe, how I can come up by the ſtrength of Chriſt, leaning upon him? They will wonder at my glory, and honour, that Chriſt will priviledge ſuch a worme as I am, ſo as to lean upon him, and that he will help me. They will not underſtand how I can come leaning in the wilderneſſe, they will ſay, *Who is this?* Chriſts power of Grace in me will be hidden to them, and yet they will admire, *Who is this?*

That comes up out of the wildernes.] Out of a ſad, low condition, out of a loſt, rugged condition, out of croſſes, trials, afflictions inward or outward. But I ſhall open this terme more hereafter. *Leaning*] *Tremellius* reads it, *aſſocians, aſſociatura*, joyning or marrying, or about to joyne or marry her ſelfe. *Vatablus*, *Hierome* and *Lyra* read

read it, *Deliciis affluens*, flowing, abounding with delights. *Beda* and *Brightman* read it *Innixa*, leaning upon her Beloved; And so our Translation. The quarrell betwixt these Expositors is not so great, but I conceive it may easily be thus taken up:

1. *Leaning* is a posture of familiarity; And she that is so bold as to leane upon her Beloveds arme, is surely lodged in her Beloveds heart; and is *associans*, marrying, or *associatura*, about to marry to *her Beloved*; and 2. *Leaning* is a posture of love too. She that leanes, loves; and surely she takes pleasure in her posture, she takes delight in her Beloveds company.

Upon her Beloved] Christ Jesus, who loves her, and having first loved her, is now beloved of her. He is called *Her*, to denote her propriety in him. Thus you have the sence of the former part of the Text.

The Church, or the beleeving soule, fancies that the world seeing her keep her hold on Christ, in saddest conditions, and keep a close communion with Christ in the midst of briars and thorns,

in

in a barren heath, and dry ground, in the midſt of trials, would be ready, either out of ignorance, not knowing the power of grace that upheld, and helpt and ſuſtained her; or elſe admiring her happy and glorious condition, that in the wilderneſſe ſhe had ſuch a Beloved to leane upon; or admiring the ſtrangneſſe of her conſtancy and patience, that ſhe would adhere to Chriſt at ſuch a low ebbe, would either by way of ſcoffing or admiring, cry out, *Who is this*, that nothing will part from Chriſt? Or, *Who is this* that Jeſus Chriſt will thus owne, and uphold in ſaddeſt conditions? Or, *Who is this?* What power is this that upholds this man or woman in ſuch eſtates, as every one elſe would bee loſt in? *Who is this that commeth* by the feet of faith and patience, up out of theſe deep ſad wildernes-ſtraights, and yet comes up with ſuch a fixed temper of ſpirit, with ſuch a ſtayed mind, and with ſuch a ſtedfaſtneſſe of reliance upon the Lord Jeſus Chriſt? *Who is this that commeth up?* Thus you have the former part opened.

It

It followes now in the Text.

I raiſed thee up under the Apple-tree, there thy mother brought thee forth, there ſhe brought thee forth that bare thee.

For the opening of theſe words, and making my way cleare, theſe two things muſt be reſolved:

1. Whoſe part of the Dialogue, whoſe ſpeech theſe words be.

2. What the meaning of them is.

The firſt great queſtion is, whoſe part in this dialogue of love theſe are? This is certaine, they are either Chriſt's or the beleevers: the opinions of men are divided about it; Some think that the words are the continued ſpeech of the Spouſe; their great reaſon is, becauſe the words both before it and after it, are the Spouſes: Of this opinion are *Gregory, Aquinas, Lyra, Hierom*; yea and learned *Mercer* and M. *Ainſworth*. There are ſome others that think they are the words of *Jeſus Chriſt*, minding the Spouſe, how he raiſed up his *Church* (ſay ſome) which I doe not deny, ſo they doe not limit it to the body of beleevers collectively: for my owne

owne part I ſtrongly incline to the latter, viz. That the words are the words of *Chriſt*; my reaſons are, 1. Partly becauſe the 4 verſe containes a phraſe of ſpeech, with which ſhe had twice cloſed a ſpeech before, *viz.* chap. 3. 5, 6. chap. 5. 8. and partly becauſe of the *congruity*, which appeares to me in the ſence thus: The Spouſe before had ſeemed to caſt out words as if ſhe had bin almoſt aſhamed of *Chriſts* company, and by her walking with him had made her ſelfe a laughing ſtock, or a wondering ſtock to the world (for ſo the phraſe, Who is this? may alſo be taken) to which Chriſt replies: I raiſed thee, &c. as if he ſhould have ſaid: and do I not deſerve this? and a great deale more too? Remember but what I have done for thee, I have raiſed thee up under the Apple-tree, &c. To which (as overcome with love) the ſoule replies, v. 6. *Set me as a ſeale*, &c. As if ſhe ſhould ſay, Truth indeed; Lord thou haſt done it: *O ſet me now as a ſeale upon thine arme, as a ſeale upon thy heart*, &c. A third reaſon is, the incongruity of the ſence, if the word be

taken

taken as the words of the Spouſe, which will further appeare in the opening of the words. The firſt queſtion being reſolved, I come to the ſecond; *To ſhew you what is the meaning of theſe words.* In doing of which, 1. I ſhall ſhew you the opinion of others. 2. I ſhall reject moſt of them; ſhewing you reaſon why I doe ſo. 3. I ſhall give you my owne opinion concerning the words and reaſons for it. 1. I will begin with ſuch expoſitors as would have theſe words to be the Spouſes words, and theſe are either Papiſts or Proteſtants. The popiſh expoſitions run together: *I* (ſay they) that is, *the Spouſe* the beleeving ſoule: [*raiſed thee*] awakened and applied thee; *under the apple-tree*, hanging upon the croſſe. *Gregory* ſaith that the apple-tree is [*procul dubio arbor ſanctæ crucis*] the tree of the holy Croſſe. M. *Ainſworth* and *Mercer* carry it another way. I (ſaith M. *Ainſworth*) that is, the Spouſe *raiſed thee up*, by earneſt prayer, Pſa. 44.24. Raiſed up Chriſt *under the apple-tree*, the tree of free grace, and life mentioned, Chap. 2. 3. To this

1. *Sort.*

2. *Sort.*

ſence

3 Sort. ſence *Mercer* inclineth. A third ſort of expoſitors, are ſuch as would make this whole book a prophely of the converſion of the *Gentiles*; they underſtand it thus: *I*, that is Chriſt, raiſed *thee*, that is, the Church of the Gentiles, *under the Apple-tree*, out of a low eſtate (ſay ſome) by the help of *ſome inferiour Magiſtrate*, ſaith M. *Cotton*. But I want an inſtance of the Metaphor ſo uſed, to patronize that opinion. I have ſhewed you now the ſeverall opinions, which I ſhall reject for theſe reaſons:

For the Popiſh opinion, If we underſtand the ſence of the words to be this, That the Spouſe *raiſed* Chriſt upon the Croſſe, what ſhall become of the next words, *there thy mother brought thee forth*? Did Chriſts mother bring him forth there? if ſo: either his *perſonall* mother, or his *myſticall* and *metaphoricall* mother; for his *perſonall* mother, in reſpect of his divine Nature, he had none; for his humane Nature, *Mary* was his mother: But how can we ſay concerning the Croſſe, *There* Chriſts *mother brought him forth*? If it be

be understood of Christs *mysticall*, or metaphoricall *mother*, which say some, is the *Church*. 1. Besides that, I never read the *Church* called *Christs* mother, though his wife and sister: And I doe not like creating *senses* without we be put to great straights: I say, besides that, it is to me very harsh sense, which I scarce understand, *viz.* how the Church is said to have brought forth Christ under the Crosse: For holy M. *Ainsworth's* and learned *Mercer's* opinions, my reason or objection is the same. If we doe understand the sense of the words thus: *I*, that is [thy Spouse] *raised thee up*, by [earnest prayer] *under the Apple-tree* [in thine Ordinances;] I doe not know how to make sence of the next words; *There thy mother brought thee forth*, &c. How can we say that Christs mother, whether his naturall mother, *Mary*, or his metaphoricall mother, the *Church* (as some would have it) *painfully brought forth Christ* (for so the word is) under the *tree of free grace of life*? To me it almost sounds a making of Christ the object of free grace, and life, who is indeed the subject of it. For

For the third ſort I reject their opinion, 1. Becauſe I ſee no reaſon why we ſhould turne this whole book into a Prophecye. 2. And for M. *Cottons* ſingle opinion I gave my reaſon againſt it before.

I ſhall now propound my owne opinion, and rather ſeeke for company than follow any. 1. I lay it downe for a ground, that the words are the words of the Lord Jeſus Chriſt, ſpeaking concerning the beleeving ſoule. 2. I take it for granted, that the deſigne of Chriſts ſpeech to the beleeving ſoule his Spouſe, is to mind her of ſome notable engaging mercy he had beſtowed upon her; a deliverance, 1. Out of ſome low eſtate; that methinks is plaine, both from the word uſed [*raiſed*] which preſuppoſeth a fallen eſtate. 2. Out of ſome eſtate in which it was *naturally*; that me thinks is plainly hinted in thoſe words; *There thy mother brought thee forth, there ſhe brought thee forth that bare thee.*

Now to give you the ſence of the words:

The words opened.

[*A*] the Lord Jeſus Chriſt, thy husband,

band, thy Redeemer [raiſed thee up] exalted thee by the great worke of my redemption [under the Apple-tree] The Apple-tree is Chriſt, *Cant.* 2. *ver.* 3. Under my ſelfe by the uſe of mine Ordinances, which are the fruit of the Apple-tree, Chriſt: or [I raiſed thee up under the Apple-tree] when thou wert not *ingrafted* in me, but in a ſtate of diſunion, indeed [under the Apple-tree] in reſpect of *eternall ordination*, but not in the Apple-tree by an *actuall implantation* and union: When thou wert in that ſad eſtate *I raiſed* thee up, by the great worke of my redemption. It followes, there thy mother brought thee forth, &c. there! where? in a loſt condition, in a ſtate of diſunion, a ſtranger to me. There, under the Tree of forbidden fruit, involved in *Adams* firſt guilt, weltring in bloud, &c. *There ſhe brought thee forth that bare thee.*

So the ſence of the words is this:

Doſt thou think much to leane upon me in the wilderneſſe O my Spouſe! remember thou wert in a poor loſt undone Condition, in ſuch an eſtate thy naturall mother brought thee forth; it is

true thou wert under an eternall ordination to obtaine Salvation by me, but thou wert far from such an vnion: there thy mother left thee, and could not help thee, and then *I raised thee.* I by the great worke of my redemption, covenanting, coming, dying, &c. for thee, raised thee from this misery to eternall life, and all the privileges of it, and this I did when all other meanes failed, [*There thy mother brought thee forth*] by the use of my ordinances thou wert raised under the apple-tree: so that the designe of the Lord Jesus Christ in the speech, Is to shew the beleeving soule what cause she had in all estates to cleave to him, more than all the world besides; and this he demonstrates, 1. By *letting her see her miserable estate by nature.* 1. She had need of raising. 2. She was in a state of disunion, not united to the apple-tree. 2. By *letting of her see the hopelesnesse of any remedy from any thing in the world,* any friend in the world; surely the mother is the best friend, and yet (sayes he) this estate she left you in, yea she that bare you. 3. By *letting of*

of her ſee the Honourable condition that ſhe was now in, expreſſed in that word *raiſed,* which containes as much as can be ſpoken, even all the fruits and priviledges of Redemption. 4. By *letting of her know the Author of this happineſſe and redemption.* That is I (ſaith he,) all the world could not, I did. 5. By *letting of her know the meanes were his* (for ſo alſo the words [under the apple-tree] may be underſtood) *I raiſed thee.* The ſoule may ſay, why? the word raiſed me? yes, it is true, but ſtill thou art raiſed under Chriſt: For Chriſt is the apple-tree, The ordinances are the apples, and they alſo grow out of Chriſt, even as naturally, as the Apples growe out of the apple-tree.

The text being thus opened, holds out to us many pretious truths. In generall it is the deſcription of a Saint, *a primo adultimum,* from firſt to laſt. In particular you have here the Spouſe deſcribed, 1. *In her naturall Condition,* where you are told, 1. What ſhe is *originally*, to ſhe is in a ſtate of diſunion to Chriſt, in ſuch a condition that ſhe hath need of raiſing, ſo her mother

brought her forth, so she brought her forth that bare her. 2. What she is then *virtually*, though not implanted into Christ, yet within a reach of him; *under* the apple-tree, though not implanted *in* it; under an eternall ordination to life, though for the present a *Child of wrath*; in a wildernesse, yet comming out, or to come out.

2. She is described in her gratious condition, and there we have these things noted.

1. *The author* of grace unto her, *I raised thee*, Jesus Christ *the author and finisher of our salvation.*

2. *The meanes of this grace*, the *apples* that grow upon Christ the *appletree*.

3. *The effect of this grace in her*, she commeth up out of the *wilderneſſe*.

4. *The instrumentall meanes*, for the application of meritorious grace, that is faith in Jesus Christ, she commeth up leaning upon her well-beloved.

5. *The opinion of others concerning her in this estate of grace.* 1. *She is glorious, and creates admiration in some.* 2. The hidden principle of life in her makes

makes her not to be understood of others, all say, *who is this?*

Here are two great things hinted in the text. 1. *The misery that the elect are in by nature* 2. *The happy condition they are in by grace.* I might handle the words in order, and raise many profitable Doctrines from them: But I will only pitch upon 3. which will comprehend all, and not handle the text as the words lye in order, but according to the order of the things contained in them; The 3. I will pitch upon are these.

1. *That Gods gracious Saints, and every one of them, though they lye under a gracious ordination to eternall life, yet are borne in a lost undone condition.* 1. They have need of raising; 2. they are *under* (not in) the apple-tree, there their mother brought them forth.

2. *That it is the Lord Jesus that helpeth his redeemed ones out of this condition.* I raised thee.

3. *That by the power of Jesus Christ the Spouse being raised comes up out of every wilderness leaning upon her Beloved.*

I shall begin with the first Doctrine.

Doct. 1. *That the best of Gods Saints by nature were born in a lost condition, in a state of disunion to Jesus Christ, there their mother brought them forth, there she brought them forth that bare them.*

I say the best, though they all of them lye under a saving ordination to eternall life, and though many of them may be borne of holy and godly parents, yet if you looke upon them as they are by Nature, they are in a lost, undone condition, and had need of a raising. Now for the prosecution of this Doctrine, I shall 1. prove it by *testimony of Scripture.* 2. I shall open it to you how it comes to passe that they are so borne. 3. I shall make application of the Doctrine. 1. *That they are by Nature in a lost, undone condition.* 1. In respect of *sinne.* 2. In respect of *punishment.* Take that pregnant place for it, *Ephes.* 2. where the designe of the Apostle is plaine to advance Christ in the hearts of the beleeving *Ephesians:* To this end, 1. he discovers *what need they had of him,*

him, that he opens by ſetting out their ſad and wofull condition without him. 1. They were *dead in treſpaſſes and ſins*, ver. 7. 5. 2. *They lived according to the Devils wil*, ruled and acted by him, v. 2. 3. *They were tainted with the luſts of the fleſh, and inclined to fulfill the luſts of the fleſh, and of the mind*, v. 3. 4. *They were Gentiles in the fleſh*, v. 11. 5. *They were without Chriſt*. 6. *Aliens from the Common-wealth of Iſrael*. 7. *Strangers from the Covenant of Promiſe*, 8. *having no hope*. 9. *Without God in the world*, ver. 12. 10. *Afar off, irreconciled*, ver. 13, 14. 11. To ſumme up all in a word, ver. 3. The children *of wrath by nature as well as others* : Children of wrath *Active* ; Actively inclined or diſpoſed to nothing but that which will undoubtedly bring downe the wrath of God upon their ſoules : And children of wrath *Paſſive* ; paſſively being originally ſo guilty, that they deſerve, and in reſpect of themſelves, are liable to the eternall wrath of God. And who are theſe, *ver.* 19. They were ſuch as were quickned, *ver.* 1. ſuch as *v.* 19. *were now no more ſtrangers and forraigners*,

nors, but fellow-Citizens with the Saints, and of the houſhold of God: They were borne under the Apple-tree, but raiſed up. A ſecond place is that knowne place, Pſal. 51. 5. *Behold I was ſhapen in iniquity, and in ſinne did my mother conceive me.* They are *David* words, that man of God, that man according to Gods owne heart; yet he confeſſeth he was borne *under* the Apple-tree, *there his mother brought him forth*, he was ſhapen in iniquity, yea *in ſinne did his mother* conceive him. I will add but that one place more Ez. 16. Where God ſetting out the *native condition of his Church*, lets it out by the reſemblance of a new borne infant. For her parents, *her father was an Amorite, and her mother an Hittite*; For her owne perſon, *In the day wherein ſhe was borne her navell was not cut, nor was ſhe waſhed in water to ſupple her: ſhe was not ſalted at all, nor ſwadled at all, caſt out into the open feild, to the loathing of her perſon*, v. 3. 4. 5. *Polluted in her blood*, v. 6. Yet ſhe was one, to whom God had ſaid *live*, v. 6. Whom God had beautified

and

and adorned with ſpeciall graces, v.8. with whom God had made a *covenant*, and ſhe was Gods *claime*, v.8.&, v.9. I paſſe on to the 2. Queſtion propounded, *viz.* How it comes to paſſe, that all the Saints of God are originally in a loſt undone condition, The words of the text anſwer this, *their mother brought them forth ſo.* Adam eat of the tree of forbidden fruit, he fell, & that guilt cleaves to all our natures. This the Apoſtle ſpeaks fully to in the 5 chap. of the Epis: to the Romans, v.12. *By one man ſinne entered into the world; and death by ſinne.* v.15. *Through the offence of one many were made dead.* v.18. *By the offence of one Judgement came upon all to Condemnation.* v.19. *By one mans diſobedience many were made ſinners*, But here is the queſtion ſtarted *How the ſinne of Adam ſhould leave a defilement upon all his Children to the end of the world; becauſe The father hath eaten ſowre grapes ſhall all the childrens teeth be ſet an edge?* My intention is not here to diſpute like a ſophiſter, concerning thoſe many queſtions about the propagation of Originall ſin. 2. *Queſt.*

Quid

Quid quæris apertam rimam? (saith *Auguſtine*) *quum habes apertam Ianuam, &c.* what need we ſeek for a rift for it to creep in, when the Apoſtle hath ſhewed us an open door for it to come in with a full body? he ſayes *by one man* it came into the world, *not by imitation of his example* (as the Pelagians dream) So he might have ſaid [*per diabolum intravit*] that it entred in by the Devill as well as [*per unum hominem*] by one man: but it entred [*propagatione carnali*] by carnal propagation: what could be cleane that was borne of a woman? M. *Perkins* ſayes it may be
1. done two wayes. 1. *Adam being a publique perſon carrying all us in his loynes, and God ordering that what he received he ſhould receive for himſelfe, and all his poſterity, hereupon Adam Sinning deprived himſelfe, and all his poſterity,* So we became miſerable, God dealing like a judge, depriving us, for *Adams* ſin, of his Image, which except he would he need never have ſtampt upon us, (not any wayes becomming by this act of judgement an author or maintainer of ſinne) thus

we

we become guilty *Imputative*, by imputation; and *privative*, God depriving us of his image by denying to reſtore it to us againe when we had once loſt it. 2. *Another way is by carnall propagation:* Our mother the Hittite brought us forth, our father the Canaanite begate us, *what can be cleane that is borne of a woman ſaith Job.* chap. 25. v. 4. *As ſweet oile powred into a fuſty veſſell* (ſaith M. Perkins) *loſeth its pureneſſe, and becometh infected by the veſſell, So the ſoule created good, and put into a corrupt body, and made one with it, receives contagion thence*; only Chriſt who was borne of a woman, was borne *cleane*, and the reaſon for that, was (ſay the ſchoolmen) *Ab Adamo humanam accepit naturā non tanquam a principio agente ſed tanquam a principio materiali*: His body was from Adam, but not from the ſeed of Adam. And thus you ſee how it comes to paſſe that our mother brings us forth under the Apple-tree in a poore loſt undone condition, there your mothers brought you forth, that bare you. Nor let any one thinke himſelfe in a better con-

condition, becauſe his parents have been elect ones: what then? *Except a man be born again, ſaith Chriſt, he ſhall never enter into the Kingdome of God.*

Joh.3.3. Joh.3.3. *Whatſoever is borne of fleſh is fleſh.* Parents beget not grace but nature. Though they have no ſinne to communicate in reſpect of Gods grace juſtifying their perſons, and not ſeeing ſinne in them ſo as to impute it to them; yet they *have ſinne*, a body of death; ſo holy *Paul* had; he groned

Rom.7.23. under it, Rom.7. *Yea and if we ſay we have no ſin, we do but deceive our ſelves, and there is no truth in us.* (Saith the bleſſed Apoſtle) who lives and ſinneth not? This queſtion was propounded to Saint *Auſtine*, How the Saints of God that had no ſinne could convey ſinne to their children: he replies to it, *Viciſſim & ego interrogo, &c.* Let me aſke you (ſaith he) how one that is *circumciſed* can beget one that is *uncircumciſed*? and how it comes to paſſe that when you ſow your *wheat* in your field without any *chaffe* cleaving to it, you ſhould reap it with *chaffe*? how one that is a *baptized* Chriſtian can beget one

one that is an *unbaptized* heathen? you will answer, *Quia non facit generatio sed regeneratio Christianos.* M. *Perkins* saith, God took this order in the creation, that whatsoever evill *Adam* procured, he should bring it not only on himself but all his posterity, by virtue of wch decree the propagation of sinne is continued without any interruption, though Parents them-selves be borne anew by the spirit of God; even as God hath set it in the order of nature that the wheat thrown pure into the ground, should yet spring and grow (so often as it is sowed) with stalk, eare, blade. And all this I conceive is the truth concerning the manner of conveyence of this sad legacy to all the Children of *Adam.* Without sifting those Philosophicall, and schoole questions about it, I shall conclude this Particular with only this note of M. Perkins. *It may be this will not satisfy the minds of all; if any be so curious that he hath a mind yet to seek further, let them know there is another matter of more concernment for us to look unto: when a mans house is on fire, tis no time to enquire, when, and how, and*

in

in what manner, it came to be ſo, but it will be our policy to uſe all means poſſible to quench it. That it is ſo, it is plain, our ſoules are all undone by nature. Do you *aſk how this thing could be?* firſt remedy it, then enquire the manner how it came to paſſe: quench the fire, then aske how it came in thy dwelling. *Quid quæris rimam?* in the mean time why ſeekeſt thou a crevis (ſaith *Auſtine,*) *Quum habes apertam Ianuam; per unum hominem intravit peccatum:* haſt thou not an open door? doth not the Apoſtle ſay it entred in *by one mans diſobedience, and death by it, and ſo went over all?* So much therefore ſhall ſerve briefly to have ſpoken of the doctrinal part: Give me leave to come now to an application of it, in which the Lord give me an heart affected in ſpeaking, & you eares and hearts truly affected in hearing.

The firſt part of my application ſhall be more notionall, the other will bee more particular; for the firſt.

1. This may diſcover unto you, *the lying falſhood of the Pelagian Doctrine, and of diverſe in theſe times, that have been ſo unhappy as to rake up all the putrified*

trified dunghills of errors, and vend them for new truths.

1. The *Maniches* of old would confesse this, but 1. Would have it to be the direct work of God, and to this end made a God on purpose that should be such a *principium mali*, carrying on the wicked designes in the world efficiently, as their other God (who was their *principium boni*) was by their appointment to carry on good designes. 1.

2. Then they would but *in part* confess it: they would have some to be borne cleane, others defiled; but even the best (as you have heard) were borne defiled, *there their mother brought them forth; there she brought them forth that bare them.* The Pelagians denyed any Originall sinne *by way of propagation* but only by *Imitation*, if say they the Child walks in its parents stepps, or because we tread *Adams* path, therefore we are defiled; but this is false, in the very day of our birth we were in a lost undone condition. 2.

3. From hence also may appeare the falseneſſe of that opinion of the Anababtists of old, and now in these 3.

dayes,

dayes, *viz.*, that Christ by his death, *Originale peccatum ex humanâ naturâ sustulit*, tooke away originall sin out of our natures, they are the very words of *Chemnitius*, repeating the error of the old Anabaptists concerning this point, and this I perceive many people harping on even in this City, especially those that have so good an opinion of Christs death, that he (as they dreame) died for all; pinch them a little and they will confesse, that all shall not be saved, but this is in regard for their *actuall sins*, for their originall sinne, Christ hath paid that score: if now they can but stand upon their owne leggs, and will but walke in their strength, and keep their feet for the time to come, then all shall be well. But mistake not (Christians) *your mother* (saith the text) left you not raised, but in a lost condition; not your grandmother *Eve*, but your immediate mother, brought you forth
1. there, and left you there long since Christ died; it was since that time that the Apostle told the beleeving *Ephesians, that they were Children of wrath by nature, even as others*, Eph. 2. 3.

Be-

Besides that Christ useth not to pay any debts by halves, it were as good as nothing for Iesus Christ to pardon a reprobates Originall sin to whom he never intends to pardon all sinne; yea Originall sinne doth not only remaine upon elected ones as an offence to God, and laying upon them an obligation to death, since Christ dyed, untill their Iustification, but even after Iustification there is *a body of death*; it hath lost its *condemning power*, and its *raigning power*, but it yet cleaves to our flesh, as Ivy to the tree, so deep an impression it hath upon all our natures. But this openeth a way to another question, *whether originall sin remaines in any of the elect after Justification?* the affirmative is truth: but in regard that my text strikes not directly against the errour I shall passe it by, and refer you to those that have defended the truth in it, as *Zanchi*, &c. and leaving this first use, shall proceed to some further application, which shall be more Particular.

1. By way of Instruction.

2. By way of Examination, and Tryall.

3. By way of Exhortation.
4. By way of Conſolation.

Of all theſe in their order.

1. By way of Inſtruction: We may hence learne firſt, *what a ſad condition the moſt men of the world are in?* Ah! Lord, how few are they whom thou haſt choſen ever to obtaine eternall life? and yet theſe are *children of wrath* by nature as well as others. Poore creatures! my heart trembles to thinke of you: How many in this Congregation yet lye in a condition low enough, and the Lord knowes whether ever to be raiſed yea or no. If a child ſhould be borne with ſome naturall weakneſſe in its armes, or leggs, and it ſhould live ſix, or ten, or twenty years, and yet not be able to uſe its limbs, you would ſay it would be a very great hazard if ever that child did recover its limbs, ſo as to have the ſtrength and exerciſe of it, it would be almoſt a miracle; It was ſuch a miracle, that in the ninth of John, when Jeſus Chriſt had reſtored ſight to one that was borne blind, the Jewes would not beleeve it poſſible, and *ver.* 32. we find a poſitive de-

determination upon the queſtion, *Since the world began, it was never heard that any man opened the eyes of one that was borne blind:* How many poore wretches that are come here into the preſence of the Lord, that were all borne blind, deafe, dead, and have lived ſome ten, ſome twenty, ſome thirty yeares, ſome more, and all this time have continually had all the meanes that could be applyed to them for recovery, and yet are in the ſame loſt, undone condition? Ah (my friends!) what can you neither ſtretch out hand, nor foot, nor tongue, nor any member, notwithſtanding all the meanes of grace affoorded you for quickning? Let me tell you, it is ten thouſand to one, if you doe not periſh for ever: My friends! It is a miracle, a great miracle of mercy, that any one poore wretch, conſidering in what condition it is borne, ſhould ever come out of it. The Jewes would hardly beleeve the report, therefore they ſay, Joh. 9. 19. *Is this your ſonne that was borne blind, how then doth he now ſee?* We may ſay ſo concerning every one that hath any thing of God

in him: Was not this poore creature borne blind? how doth he now ſee? was not he borne loſt? How is he now raiſed? but for thoſe that in ſtead of growing better, are growne ten times worſe, that have hardened their hearts, and gone on in riot, and wantonneſſe, and are yet in their bloud, it is ten to one if ever the Lord ſay to them, *live*; they are growne to ſuch a ſhameleſſe impudence in wickedneſſe, I dare not ſay, *there is no hope*; But let me ſadly ſay, there is ſmall hope that ever the Lord ſhould raiſe ſuch wretches: And if he doth not, better ten thouſand times, better (ſinner,) had it been for thy ſoule, that thou hadſt never ſeen the light of the morning, nor heard the voice of the Goſpell in thine eares. This is your condition, the Lord awaken you.

2. Secondly, From hence we may be inſtructed, *Whom we have cauſe to thanke that any of us are this day out of hell.* Who art thou O man that boaſts thou art of good parentage, or of a great birth? harke in what language my Text ſpeaks thy birth: Thou wert borne under

under the *Apple-tree; there thy mother brought thee forth, there she brought thee forth that bare thee.* If thy heavenly Father doth no more for thee than thy earthly mother, woe to thee that ever thou wert borne. What a boasting we have of pedegrees, and great descents? What a great word it is in the world, I was better borne than you, My father was such a Gentleman, so great, so rich, &c. My mother was of such or such an ancient Family? O vanity! vanity of vanities! Poore creature! thy mother brought thee forth under an Apple-tree. The very heathen out of a meere rationall principle, could scoffe at such brags: —— *Genus & proavos, & quæ non fecimus ipsi Vix ea nostra voco.* *Tully* could retort to the Roman, bragging of his descent, *Domus mea à me incipiet, tua verò in te desinet,* My house shall have its Originall from me, my Nobility and worth; thy Noble Family shall have an end in thy Baseneſſe. Christian! what is thy birth? consider it but in a spirituall notion; the poorest wretch in the world is borne in as good a condition as thou art, and thou

in no better an estate towards God than he. Suppose a man were borne of some great parentage, and had no Lands, no estate left him, but could only boast of *fumos, & nomina vana Catonum*, his fathers name, and the smoake of his chimney; Possibly he hath some gorgeous suit of apparell left him, this he weares and glisters in for a while, yet a little while and these teare, and then he hath not a rag left him, nor a penny to buy one to cover his nakednesse: how contemptible would such a poore wretch be in every mans eyes? And is not this the condition of the most of the great men, gallants of the world, they glister with an outside a little in the world, their names are great, their persons admired; yet a little while, and these weare out, the men dye, and lye downe in hell. Ah! that those that glory would glory in this, that God is their Father, and Jesus Christ their portion: Thus your Houses would have a beginning of Glory from you, and their Glory should not end with you.

2. Nor is the boasting of those much better that can boast of their Religious pa-

Parents. I confesse it is the better of the two, an heire of Glory being farre more noble than the greatest worldling, and in regard that the Election of God runs much in a line; but this will not doe Christian: *Esau* was rejected though he was *Isaacs* sonne; and *Ishmael* though he was *Abrahams* sonne, *Justus non gignit justum, gignit hominem*; Thy righteous father did not beget thee a righteous man, but he begat thee a child of flesh, corrupt flesh and bloud. Thy godly mother brought thee forth under the Apple-tree, *there thy mother brought thee forth, there she brought thee forth that bare thee.* This was the Jewes great brag, *that they came forth out of the waters of* Judah, *and were called by the name of* Israel, *and were of the house of* Jacob, *Isa.* 48. 1. They call'd themselves of the Holy City, and this made them stay themselves upon the God of Israel; but for all this observe what God sayes to them, *v.* 4, 5, 6, &c. This was that which the Jewes had to boast of to the Lord Jesus Christ, Joh. 8. 33. *We are* Abrahams *seed, and were never in bondage to*

any man, how ſayeſt thou, you ſhall be made free? They tooke it ill, that they being *Abrahams* ſeed, ſhould be ſo much as ſuppoſed to be in a bad condition. But obſerve how Chriſt takes away their brag in the 39. *Jeſus* ſaith unto them, *if you were* Abrahams *children* [that is, his ſpirituall children] *you would doe the works of* Abraham: But in plainer Engliſh, ver. 44. *Ye are of your Father the Devill, and the luſts of your Father you will doe.* Heare this you that had godly parents, and your ſelves have no goodneſſe in you. *Abrahams* faith will carry none to heaven but himſelfe: your parents faith will want a way of conveyance to doe good to your ſoules.

Graft a ſweet Peare or Plumme upon a wild or ſowre Crab-ſtocke, it will grow, and yeeld a pleaſant fruit, the nature will be changed in the fruit; but now take the ſtone or kernell of that fruit, and ſet it in the earth, it ſhall not come forth a Plum-tree, but a Crab-ſtock againe. It is thy caſe (Chriſtian,) thy parent was a naturall Crabſtocke, the Lord grafted grace upon him, then

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he brought forth ſweet and pleaſant fruit, worthy of amendment of life: But now thou art his kernell come out of the earth; thou art not come forth gracious, but naturall. Thy parents grace was by vertue of an inoculation, not by nature. Therefore to conclude this uſe, let me mind you of the words of the firſt Goſpell-preacher, *John* the Baptiſt, *Mat.* 3. ver. 8. *Bring forth fruit therefore worthy of amendment of life, and thinke not to ſay within your ſelves we have* Abraham *to our Father.* Looke to your condition Chriſtians: It is neither your noble, nor yet gracious parentage, and deſcent, will carry you to heaven; think not to ſay within thy ſelf, I had a gracious parent.

Thirdly, from hence we may be inſtructed, what a ſoul-cheating principle Libertines build on, that conclude thus, *There is no need of Repentance, or faith, or ſuch holy and ſtrict life: if we be elected, we ſhall be ſaved, if not, we ſhall be damned.* Suppoſe thou beeſt elected, poore creature, yet know thou art borne under the Apple-tree. O turne not the grace of thy God into wantonneſſe; look 3.

looke to find thy ſelfe raiſed, or thou ſhalt never ſee thy ſoule ſaved. It is true, for the ſinnes of thoſe whom the Lord hath choſen by name to everlaſting life, they are decretally pardoned from all eternity, and meritoriouſly pardoned in the death of Chriſt; but ſtill they remaine as offences to God, and keep the ſoule under a reall obligation unto death, till the Lord comes, and actually and formally in juſtification acquits the beleeving ſoule from hels claime, and frees it out of the Devils impriſonment. Suppoſe a condemned man in priſon, the Prince hath determined to pardon him, and ſome friend of his poſſibly hath purchaſed his pardon for him; but yet he is in the dungeon in fetters, in the Gaolers hand, till he be actually ſet free, &c. So it is with every Elect Veſſell. Cheat not thy ſelfe therefore with ſuch licentious, ſoule-deceiving principles of Libertiniſme: I have done with the firſt Uſe of Inſtruction, I paſſe on to a ſecond.

Uſe 2. How doth it now ſtand every poore ſoule in hand, to examine his condition, whether he be not in this ſad condition yet,

yet, yea or no. Christians, the weight of your soules hangs upon this *Examination*: This was your and my condition, *Try therefore your selves whether you be in the faith or no; prove your owne selves, know you not that* more, more than nature is in you] *Jesus Christ is in you except ye be reprobates.* I have in this place not long since handled this point so fully, that I shall at this time adde very little to what I have already said: Only (it lying so full in my way) give me leave to speake a word or two, and the Lord speake it to your hearts. I will speake but foure words: 1. Therfore know this, *If none hath done more for you than your mother hath done, you are under the Apple-tree still.* That is plaine in the Text: *There your mother brought you forth, there she brought you forth that bare you.* What doth our Mother doe for us? she conveighes Nature to us, from her we derive flesh and bloud, and our naturall dispositions; if thou beest nothing but Nature, thou hast nothing of Grace. But some will say, this is a note as darke as the other: To make it therefore so as to be understood

ſtood by the meaneſt capacities, we muſt underſtand that there are two ſorts of Natures, A more corrupt, or a more refined ſort of Nature. All ſhort of Grace *is* Nature.

1. *If thou haſt nothing ſeen in thee but corrupt filthy nature,* That thy naturall inclination carries thee out to acts of prophane wickedneſſe, and thou haſt not ſo much as put a bridle upon thy wild ſpirit, but letſt it run at randome, and carry thee out to drunkenneſſe, wantonneſſe, lying, ſwearing, all manner of ungodlineſſe, This thou mayeſt be ſure of, thou art not raiſed yet out of thy helliſh danger in which thou wert borne, *Eph.* 5.5 1 *Tim.* 1.9,10. *Rev.* 21. 8. *Rev.* 22.15. 1 *Cor.* 6.9,10.

But ſecondly, *If thou haſt no more than bridled and refined Nature,* I call Bridled Nature, a kind of civility which thou prideſt in, that thou art not ſo debauched a wretch as others are: It conſiſts firſt of all in a *Negative righteouſneſſe*; Thou canſt ſay thou art no Papiſt, no Malignant, and perhaps as much as the Phariſee, Luke 18.v. 11. *I thanke thee I am not* (*as other men are*) *extortioners,*

tioners, unjuſt, adulterers, or even as this Publicane; Secondly, *In a Poſitive righteouſneſſe*; Thou canſt ſay, *whoſe Oxe have I taken? whoſe Aſſe have I taken? or whom have I defrauded?* Thou tytheſt Mint and Annis, and doſt no more to others than thou wouldſt be content they ſhould doe to thee; thou art a good Second-table-man, keepeſt the rule of juſtice ſtrictly; Thus had he done. To whom Jeſus Chriſt ſaid, ἓν σοὶ ὑστερῶ, *One thing is wanting to thee*, Goe ſell all that thou haſt; Chriſtian, let me tell thee, all this ſelf-Righteouſnes muſt be ſold, not loſt, but ſlighted. If thou haſt no more than a Bridled nature, it is not enough, the young man went away from Chriſt ſorrowfull, *Mar.* 10. The Phariſee went away not juſtified, *Luke* 18. *ver.* 14. Nay ſecondly, if thou haſt no more than a *refined Nature*, it is nothing, though it be ſeven times refined. It is a piece of Nature, *That there is a God*, Nature revealeth it to men; and *that this God is a ſpirit*, and that, *Si Deus eſt animus*, &c. *Hic tibi præcipuè ſit pura mente colendus.* Seeing God is a ſpirit, he muſt 1. Be worſhipped. 2. Be worſhipped ſin-

ſincerely, *Cato* could ſay ſo; this is all but Nature, the fineſt of Nature. Thou mayeſt pray in thy Family Morning and Evening, the Heathen would doe as much, they would cry to their *Penates*, yes thou mayeſt doe it, and (without the Common-prayer Booke too, I doe not read that they had one in uſe to worſhip their Idols with (Nature had given them a tongue to ſpeak their wants without a Tutor) and yet be a wretch under the Apple-tree. The Phariſee would be ſo far from being aſhamed to pray in his Family, that he would not be aſhamed to come and pray in the Temple, *Luke* 18.v.10,11. He faſted twice a weeke; They faſted often, *Mat.*9.14. They were ſtrict obſervers of the Sabbath: how many quarrels had they with our Lord Jeſus Chriſt for healing, for his Diſciples but plucking of eares of corne, on the Sabbath day? Here was Nature ſeven times purified and yet for all this Chriſt tels his Diſciples, Mat.5.20. *That except their righteouſneſſe exceeded the righteouſneſſe of the Scribes and Phariſees, they ſhould never enter into the Kingdome*

dome of God. Tremble at this you that are lyers, Sabbath-breakers, prophane persons, unjust in your Callings, unconscionable in your walkings with God. Tremble at this you that never pray in your Families, in your Closets; God never heares of you but when you come to Church, and then to no purpose neither: you are not yet raised, nay far from it. Flesh and bloud might have revealed this unto you. This is the first Note.

Secondly know, *If you have not plucks and tasted of the fruit of the Apple-tree, you are still but under it.* You may remember I construed [*under the Apple-tree*] out of Jesus Christ. If you have got no benefit by Jesus Christ, you have no portion in him; if you be not in him, and if he be not in you: It is the Apostles Note, 2 *Cor.* 13. *ver.* 5. *Know you not that Jesus Christ is in you except ye be reprobates.* The Apple is in the man that hath eat it: Christ is in the soule by a spirituall union, if the soule hath any part in him, or shall ever have any benefit by him. Free Grace is the fruit of this Apple-tree of Pa- 2.

Paradiſe. Are the Graces of God in you? but ſome may ſay, how ſhall we know that? The taſted Apple is,

1. Sweet.
2. Cordiall.
3. Nutritive. 4. Diffuſive.

1. *Sweet*, Cant. 2. 3. *As the Apple-tree amongſt the Trees of the Wood, ſo is my Beloved amongſt the Sonnes. I ſate down under his ſhadow with great delight, and his fruit was pleaſant to my taſte.* The Spouſe there compareth the Lord Jeſus to an *Apple-tree*, a rare Apple-tree; *as an Apple-tree amongſt the trees of the wood.* Now he was not only *an Apple-tree in himſelfe*, a ſweet Tree full of the Apples of Life, and free Grace; but he was [an Apple-tree to her] he was *her beloved*, and ſhee *ſate downe under his ſhadow.* Now it was, 1. With *great delight.* 2. *His fruit was ſweet to her taſte.* If Chriſt be in thee, and thou beeſt in Chriſt, Chriſt is very ſweet to thee, thou ſitteſt *under his ſhadow with great delight, and his fruit is pleaſant to thy taſt*, 1 Pet. 2. 7. *To you that beleeve he is precious*; His name to thy ſoule is *as an ointment*

powred

powred forth, Cant. 1. 3. Why like an ointment powred forth? *Mar.* 14. 3. *Joh.* 12. 3. When the box of ointment was broken, and powred forth on Christs head, *the whole house was filled with the savour of it.* Is it thus with thy soule Christian? Is Jesus Christ precious to thee? Is his name to thy soule like an ointment powred forth? Is thy whole heart filled with the sweet smell of Jesus Christ? Art thou ravished with his love, his incomprehensible, his unfadomable love? Is Christ in his Ordinances precious to thy soule, that thou desirest the sincere milke of the word, as the new borne babe desires the milke of the breasts? Doth the very thinking of Christ ravish thy heart? Doth the naming of him carry thy soule almost above it selfe in an extasie of love? Is he like an Apple to thy tast, that thy mouth is filled with the sweetnesse of his juice? High thoughts of Jesus Christ argue that Jesus Christ is spiritually tasted by thy soule. Art thou melted with his love? It is a signe thou hast tasted of the fruit of the Apple-tree.

2. The *tasted Apple is cordiall*, Cant. 2.5. *Stay me with flaggons, comfort me with Apples*. Cant.7.8. *The smell of thy nose is like Apples*: It is spoken there of the Church. Apples are cordiall in taſt, and comfortable in ſmel. Try thy ſelf by this Chriſtian: Is Chriſt cordiall to thy ſoul? when thy ſoul is fainting, ſwooning, in the thoughts of thy ſelf, and thine owne wickedneſſe and vilenеſſe, Doth it then comfort thee to remember Jeſus Chriſt his love and merits? Chriſt is no cordiall to wicked, unbeleeving wretches, it terrifieth them the more to remember Jeſus Chriſt. When the Lord hath awakened their conſciences, and ſtartled them in their naturall condition, tell them of Chriſt, this adds fuell to the flame. Why? It is this Chriſt, whom they have ſcorned, abuſed, crucified. It is this Chriſt, concerning whom they have ſaid, *We will not have this Chriſt to raigne over us*. Now they thinke that they heare that ſcorned Chriſt ringing a dolefull peale in their eares; *Bring thoſe mine enemies that ſaid I ſhould not rule over them, and ſlay them before me*. But to the Beleever,

leever, Christ is comfortable; when he looks upon himselfe as a great sinner, the naming of Christ comforts him; Ah! (saith he) that is he *that dyed for my sinnes, and rose againe for my justification*, Rom. 5. 25. When he looks upon *all his righteousnesse, as a monstruous cloth, and as filthy rags*, the naming of Christ is againe a cordiall to him; Ah! (saith the soule) that is he *that was made for me wisdome, and righteousnesse, and sanctification, and redemption*. When he looks upon himselfe as a debtor to an infinite justice, the name of Christ is a cordiall againe; thats he saith the soule, that hath paid the debt to infinite justice for me, that for me, hath satisfied his Fathers wrath, that *powred out his soule unto death, and was numbred with the transgressors, that bare the sinne of many, and made intercession for the transgressor*. That same Christ is he *that bore my griefs, and carried my sorrowes, that was smitten of God, and afflicted, that was wounded for my transgressions, and bruised for mine iniquities, the chastisement of my peace was upon him, and by his stripes I am* Esa. 53. 4, 5, 6, 11, 12.

healed. When he looks upon himſelfe as a daily backſlider, renewing his ſins as the dayes of his life, and the mercies of his dayes are increaſed, and is ready to ſwoone in theſe ſad thoughts, the name of Chriſt is a cordiall againe; Ah! (ſaith the ſoule) that ſame Chriſt is that righteous one *that is my advocate with the Father*, and makes interceſſion for me. When hee looks upon himſelfe, as unfit to doe any duty, and upon all his prayers, as poore, liveleſſe, heartleſſe duties, and conſiders, the deadneſſe, dulneſſe, diſtraction, vanity, that conſtantly accompanies him, and is ready to ſwoone in the thoughts of this, the naming of Chriſt is a cordiall to him againe; Ah! (ſaith the Chriſtian) that is he, that is the *Angel that ſtands at the Altar, having a golden Cenſer, and to him there is given much incence, that he ſhould offer it up with the Prayers of all Saints, upon the golden Altar which is before the throne, Rev.* 8. 3. Thus now try (Chriſtian) whether thou haſt taſted of the fruit of the Apple-tree; is Jeſus Chriſt a Cordiall to thy ſoule, in ſoule-ſwoonings?

1 Joh. 2. 1.

3. *The*

3. *The apple is Nutritive. Eaten, moderately, and ſeaſonably,* it affords nouriſhment, and maintaines life, and ſtrength: This is a plain conſequence from the other, were it not nutritive it would not be cordiall. Try thy ſelfe by this, Chriſtian, whether Chriſt be in thee yea or no: If he be, thou deriveſt ſtrength from him, and he maintaineth ſpiritual life in thee. Obſerve that place, *Joh.4. v.14. Whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt, but the water that I ſhall give him ſhall be in him a well of water ſpringing up to everlaſting life.* Doſt thou find that thy heart is growing? that by a ſtrength derived from Jeſus Chriſt, thou walkeſt and goeſt on from ſtrength to ſtrength? Doeſt thou find that from a digeſtion of Jeſus Chriſt's death, reſurrection, and Aſcenſion (the fruits that grow upon that Apple-tree of free grace) thou getteſt ſtrength againſt thy Corruptions, againſt the Devels temptations? that upon thy taſting of Chriſt thou groweſt in grace? when thou taſteſt him afreſh in the Sacrament, if thou haſt a part in him, thou

wilt find that he is Nutritive to thy ſoul, thou wilt quicken thy life, and increaſe thy ſtrength by all the ordinances which hold out, and ſet forth, Jeſus Chriſt unto thy ſoule. God ſayes, *that thoſe that are of cleane hands ſhall grow ſtronger, and ſtronger*; And that the Righteous ſhall grow up like the calves in the ſtall, which grow apace, and fat. Nay thou wilt find not only a growth, but that thou groweſt from that Nouriſhment that Chriſt Jeſus affords thy ſoule, that thou walkeſt in his ſtrength, and that all the ſtrength of thy ſoule is purely derived from him, not from thy owne indeavours, and walkings: Try therefore thy heart Chriſtian, if thou haſt eaten of the Apples, thou wilt find them Nutritive, it will not be like the ſwallowing of a dry ſtone or ſtick, that have no nouriſhing quality in them.

Laſtly, *the Apple Eaten is diffuſive, the Vertue, and Nutritive, or comforting quality and juce of it, diffuſeth it ſelfe into all the body.* If thou haſt taſted of Jeſus Chriſt, and haſt ſwallowed the Apples of free grace, the vertue

vertue of them diffuſeth it ſelfe into thy whole ſoule, and body. Grace is in every veine of thee. There is ſomething of Jeſus Chriſt, in thy eyes, face, tongue, hands: and abundance of him in thy heart. Thy head is full of thoughts of Chriſt, and plottings, and deſignes for Chriſt. The wantonnes of thy eye is reſtrained by the law of Chriſt; the vanity of thy tongue is taken away, and the Lord hath made thee one of a pure language; thy hand is awed by Chriſt, that it dare not ſtreteh forth it ſelfe to doe any iniquity; thy feet are guided by Chriſt, His word is a light unto thy feet, and a lanthorn unto thy paths. And now for thy ſoule and inward man, thy Underſtanding is full of the knowledge of Jeſus Chriſt, *Yea thou haſt determined with thy ſelfe to know nothing but Chriſt, and him crucified.* Thou ſeeſt abundance of Chriſt in the rich diſpenſations of free and infinite grace. Thy Will hath taken the oath of Allegeance to Jeſus Chriſt, Thy will is ſubordinated to his, his will is thy law, and thy will. Thou

art ready to do his will, or ſuffer his will. Thy Affections are wholly carried out to Chriſt, him thou loveſt, deſireſt, delighteſt in, above all things in the world whatſoever. In ſhort, It makes thee to preſent thy body, as a living Sacrifice, holy, acceptable unto God, & this thou judgeſt thy reaſonable ſervice. Thou art not conformed to the world, but thou art tranſformed by the renewing of thy mind, that thou mayeſt try, and prove what that good, and acceptable, and perfect will of thy God is, *Rom.* 12. 1.

2. Is it thus now with thee Chriſtian? is the vertue of the Apple thus diffuſed throughout thy whole Soule? then thou mayeſt be of good comfort. So I have done with the ſecond note of Triall: *If thou haſt not taſted of the fruit of the Apple-tree, thou art yet but under it.*

3. A third note of Triall may be this: *Thou mayeſt be ſure thou couldſt not pluck, and eate of the fruit of the Apple-tree, without an hand to reach, and a mouth to eate.* Chriſt is the Apple-tree, faith is the hand; *without faith*

faith it is impoſſible to pleaſe God (ſaith the Appoſtle to the Hebrewes) He that beleeveth not is condemned already. Therefore the Apoſtle 2 *Cor.* 13. 5. ſayes, *Examine your ſelves whether you be in the faith or no; prove your ſelves:* And this goes before the next words, *Know yee not that Chriſt is in you, except yee be reprobates.* Chriſt is in you, except yee bee reprobates, that is his poſition: Now if you would know whether Chriſt bee in you or no, you muſt examine whether you bee in the faith or no. In Scripture you ſhall frequently finde the worke of faith ſet downe as the Action of the feet, comming to Chriſt; *Come unto me all yee that are weary and heavy laden: who ſo commeth to mee hath everlaſting life, &c.* As the Action of the hand, receiving Jeſus Chriſt, as the Action of the mouth, eating the fleſh, and drinking the bloud of Chriſt. All unbeleevers are yet out of Chriſt. Nay more, you muſt not onely have an hand, but ſuch an hand as will reach; to this end, 1 A true hand. 2 A perfect hand. 3 A lively

Joh. 6. 35, 37, 45.

Joh. 6. 51, 53, 54.

lively hand.—1 *It must be a true hand.* A painted hand reacheth nothing; the hand must be a reall hand that plucketh the Apple-tree. There is a great deale of drossy counterfeit faith in the world. The Devils have some graines of faith amongst them, the Apostle sayes, *They beleeve and tremble.* Wicked and prophane wretches have their degrees of faith too; they will at least tell you they beleeve that Christ came into the world, and dyed, they give credence to the story, &c. But this faith is no true hand, it will plucke never an apple of Life. —— 2. *As the hand must be true, so it must be perfect*, it must have fingers enough to doe it: It must be perfect justifying faith, though it reach not the perfection of faith that a justified person may have. There are severall acts of faith: some will have knowledge to be an act of it; others, and the most say, that knowledge is supposed to faith, but Assent is the first and lowest act. Many goe hither, and no further, they goe away not justified: but the perfection of that faith which justifies, lyeth in

in a truſting too, and a relyance upon the Lord Jeſus Chriſt. To this faith are all the promiſes pronounced, *Bleſſed is that man that puts his truſt in the Lord*; And who is he that ſits in darkneſſe, and ſeeth no light? *Let him truſt in the name of the Lord, and ſtay upon his God.* I ſay, this is the perfection of that faith which muſt be [*de neceſſitate*,] neceſſarily required to juſtification: It is not the reflection of faith that is in a juſtified perſon. Try thy ſelfe, O Chriſtian, doſt thou truly beleeve then, not barely aſſenting, and giving credence to the word of God as a word of truth, but being ſenſible of thy owne vileneſſe, and the inſufficiency that is in thy ſelfe for any ſalvation? doſt thou truly relye upon Jeſus Chriſt? and this will be tryed by the third particular, neceſſary to the hand that reacheth. —— 3 *The hand that reacheth muſt be lively*: It muſt have a principle of life in it ſelfe, and muſt act in lively operations. The dead hand, let it be never ſo true fleſh and bloud, it reacheth nothing, it hath no internall principle of life in it ſelfe to carry

carry it out in externall operations of Life: ſo muſt it be with the ſouls hands, that reach, and plucke the Apples of free grace of the Tree of Life, mentioned, *Rev.* 22. 1. It muſt have an internall principle of Life. The hypocrites faith hath no internall principle of life in it, the ſoule is not quickned, neither hath it any power to act externall operations: *Viva fides eſt operoſa*, is a knowne maxime, Faith in the Saints is powerfull, 2 *Theſ.* 1. 11. *The worke of faith with power*, Jam. 2. 17. Faith without works is dead. Now it's lively, 1. Internally, purging the heart, *It purifieth the heart.* 2. Externally, it worketh by love; it worketh as a loving heart towards God; ſo in acts of love. Faith, if it be true, hath not only a perſwading and comforting quality, to perſwade the ſoule of God, and the faithfulneſſe of him that hath promiſed, and to refreſh the ſoule by ſtaying upon God, but it hath a quickning quality, to enliven the ſoule, and quicken it to an holy cloſe walking with God. The ſame faith that ſaith to the ſoule, this promiſe

promiſe is the truth of God, ſtay thy ſelfe upon it, ſaith alſo to the ſoule, this precept is the rule of God, walke according to it. Now Chriſtian, try thy ſelfe whether thou haſt taſted of the fruit of the Apple-tree, whether thou haſt a portion in Jeſus Chriſt, yea or no: If thou haſt reached to thy ſoule an Apple of free grace, thou haſt an hand by which thou didſt it; it muſt be a true hand: Faith is the hand. Haſt thou not the painted faith of the hypocrite, but the true faith of the Saints, called by a diſtinguiſhing character, *The faith of Gods Elect*, Titus 1. v. 1. Haſt thou not a finger only, but the perfect hand, that faith which truly juſtifieth thy ſoule, which doth not conſiſt in a bare notion and knowledge, nor yet in a bare aſſent, but in a fiduciall cleaving to the Lord Jeſus Chriſt? Is it *lively?* as *living*, in reſpect of the inward principle, ſo *lively*, in reſpect of the outward operations? If ſo, then it may be a true faith, and thy hand with which thou haſt reacht the fruit of the Apple-tree for the comfort of thy ſoule, may be ſuch a one as will doe it, and thy

hope

hope may be upon good and justifiable grounds; but if not, deceive not thy owne soule, Christ and you are strangers yet, and thou art out of Christ. I shall adde but one Note more, which shall be yet further for the clearing of this. Lastly therefore know, *Thou canst have no such hand, unlesse it be given thee from above.* The hand of Faith is none of Natures products. Alas, how many cheat themselves with Faith, when the Devill hath (indeed) as much true faith as they have? There is a naturall perswasion, and there is a morall perswasion, and there is a traditionall perswasion, and a diabolicall perswasion, all these differ from the worke of Faith, which is true, and that hand which must reach Jesus Christ to my soule.

1. There is *a naturall perswasion.* Nature hath principles to perswade the soule by to some Assent: Nature perswades us, there is a God, and he must be worshipped. Looke upon me saith Nature, *Præsentemque refert quælibet herba Deum*, I have not a spire of grasse, but tels thee there is a God. See the

variety, greatneſſe, beauty of my work; Read a great God, in a great Whale or Elephant; a beauteous God, in a glorious flower; A wiſe God, in my choice of works. Behold a God, in the order thou haſt ſeen in me. See him in my Law written in thy heart, *Rom.* 2. 15. From theſe and ſuch like things, Nature bequeathes a faith to the ſoule, and learnes it, *credere Deum*, to beleeve a God: But this is far from faith, not only from juſtifying faith, but alſo from faith, as to that point. It wants that ſtedineſſe of aſſent which muſt be in aſſent when an act of faith. A *Roman* writ to *Tully*, to write him ſomething concerning the immortality of the ſoule. *Tully* writ back againe to him, *Evolve librum Platonis & nihil amplius eſt quod deſideres.* Read (ſaith he) *Plato's* Book over concerning it, and you will deſire no more. The *Roman* returnes him anſwer, *Evolvi, iterum atque iterum evolvi, &c.* I have read it over, ſaith he, againe and againe, but I know not whence it is, when I reade it, I aſſent to it, but I have no ſooner laid the book out of my hand, but I be-

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gin to doubt againe, whether the ſoule be immortall yea or no. So it is with all perſwaſion from natural principles; as to that extent of Doctrine it would perſwade us of, the perſwaſion that ariſeth from them is faint, and weake; one while we thinke it is true, another while we queſtion, or deny the ſame principle. Naturall perſwaſion is no faith; if Nature gave thee all thou haſt, thou haſt none at all.

Secondly, *If it bee Moralities gift to thee, it is no faith.* I call that a Moral perſwaſion, which is wrought from the conſideration, and improvement of Morall Principles: if thou beeſt perſwaded to reſt, and rely upon God and his promiſes for ſalvation, meerely upon this skore, I live juſtly, I tythe Mint and Annis, I have taken no mans Oxe or Aſſe from him, whom have I defrauded? Alas, thus *Ariſtides* and *Cato* might beleeve.

Thirdly, *If thy Faith be thy grandfathers Legacy to thee, it is no hand that will reach the Lord Ieſus Chriſt.* A traditionall perſwaſion is no faith. If thou beeſt perſwaded that Chriſt dyed for thee,

thee,&c. upon this skore, My Mother told me ſo, our fore-fathers held ſo, and they were wiſer than wee,&c. Alas friend, there is as much difference betwixt faith, and thy ſoule, as there is betwixt heaven and hell. This was the *Samaritanes* Religion, which the good woman was as tenacious of, as ours are now of the Common Prayer Book, Joh. 4. 20. *Our Fathers worſhipped in this mountaine, and you ſay in Jeruſalem is the place to worſhip.* It is the great objection wee have againſt the Church of *Rome*, That they would have men beleeve *as the Church beleeves:* But for the moſt part wee are condemned in what we condemne. Doe not moſt men beleeve as their Fathers beleeved? What a ſinne it is thought to thinke of ſtripping Queen *Elizabeths* Reformation? Are not moſt men limitted to this faith? and is not here all the perſwaſion that men have of the ſaving Truths of God, that Chriſt was God and man, that he dyed, roſe, and is aſcended? Why? this was our Fathers Faith, this wee were taught when wee were little ones,

and upon this skore (being perſwaded) they muſt goe under the Notion of Beleevers; and when heaven and hell meet, this Faith ſhall ſave them.

Fourthly, *If thy faith be the Devills gift to thee, it is no hand that will reach Chriſt.* The Devill hath his Apes-faced-Graces; Morall walking inſtead of Goſpell-obedience; Feare of Hell in ſtead of feare of God; and ſo preſumption inſtead of Faith. He carries too great deſignes. 1. To flatter the ſoule to hell, by preſumption. Thinke nothing ill of thy ſelfe ſayes the Devill, venture upon God, let it never trouble thee, venture all, yes doe, and cry confidently, *Lord, Lord, open to me, I have prayed in thy name, &c.* Hee knowes well enough, that the anſwer will be, *Depart from me, I know you not, you workers of iniquity.* Feare not, ſaith the Devill, to apply hot boiling Luſts to the bleeding wounds of Chriſt, you may reſt upon him that dyed for you, though you doe not take any ſuch care to live ſtrictly and holily with him: other folk ſhall goe to heaven beſides Puritanes; God

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is mercifull. Is thy faith such a one as this Christian? O tremble at that *Mat.* 7. 24. And would not one thinke that this were the miserable faith of most of men. It is impossible, but when you heare so many peales in your eares of repentance, as you heare in these dayes, but you should have some thoughts what shall become of your poor soules: And who so lookes upon your lives againe, and seeth no repentance, no sitting downe and saying, *What have I done?* no care of future obedience, but a loose irreligious walking; would he not bee confident that the Devill hath perswaded you to venture? it is but a soule lost, (but poor wretch it is lost for ever) and Christ is mercifull (but to no such hell-hounds as thou art wretch) O Lord! it would make an heart tremble to come to some poore Creatures upon their Death-bed, and examine the condition of their soules: Why? they are well, they rest upon Jesus Christ, they are confident he will save them, (who is bolder than blinde Bayard, is our Countrey Proverb?) though all know, the wretch never was sensible

of his loſt condition, nor ever carefull to conforme himſelf in the leaſt to Jeſus Chriſt. Faith is not the devils gift, Diabolicall perſwaſion widely differs from faith. But laſtly.

Fiftly, *Faith is the gift of God.* It is grounded upon divine perſwaſion, The Spirit of God, and the Word of God, and the Merits of Jeſus Chriſt: theſe are the grounds that perſwade the ſoule to rely upon Jeſus Chriſt, Rom. 14.14. *I know my ſelfe, and am perſwaded by the Lord Jeſus Chriſt.* The worldling is perſwaded after another faſhion, from naturall or morall Principles, or Tradition; or at beſt, as concerning *Ahab*, 1 Kings 22. 21. There is an evill Spirit gone forth, and ſaid, *I will perſwade him*; and the Lord hath permitted, and aſſented to it, *ver.* 22. *Thou ſhalt perſwade him, and prevaile alſo.* But now the child of God is perſwaded another way; come to him, and aske him, Chriſtian, what perſwades thee to reſt upon Jeſus Chriſt? he anſwereth with *Paul, I know and am perſwaded by the Lord Jeſus Chriſt.* Sir, Ah Sir, I was deſpairing almoſt,

almoſt, & the ſpirit of God by its inward motions inclined me to roll my ſelfe on Chriſt, Or the word of God perſwaded me, I heard a Voice ſaying, come, I knew, *he that had promiſed was faithfull* and able to performe it, *Rom.* 4. 21. *Faith is the gift of God*, ſaith the Apoſtle, *Epheſ.* 2.8. It is the Fathers work and gift, the Sonnes gift and work, the Spirits worke, and the Words worke, 1. It is the Fathers worke and gift, *John* 6. 37. *All that the Father gives me ſhall come to me*; Faith is of his [willing] *John* 6. 40. It is the Sons gift and work, *I know and am perſwaded by the Lord Jeſus Chriſt*; It is a piece of Grace, and Chriſt is the well-head of all divine Grace, 1 *Cor.* 1. 4. He is therefore called, *The author and finiſher of our faith*, Hebr. 12. 2. It is the gift and work of the Spirit of God, 1 *Cor.* 12.9. *To one is given by the Spirit the word of wiſedome*; to another, *faith by the ſame Spirit*. It is therefore reckoned as one of the Spirits workes, *Gal.* 5. 22. It is a fruit of the Spirit. It is wrought by the Word, which therefore is called, *the Word* 1 Phil. 3.9.

of faith, Rom. 10. 8. Now try thy ſelfe Chriſtian, whether thy hand be a true hand: Is thy faith a gift of God wrought by his Spirit, and grounded upon his Word? ſuch muſt that hand be that plucketh the fruit of this Apple-tree of free grace; Not mans, much leſſe the devills gift, but Gods gift: it will quicken thee in Gods wayes, but I ſpake of that before. I have now done with my rules of examination; the Lord perfect this Application in every one of your ſoules.

Uſe 3. I proceed now to a third Uſe, and and that is of Exhortation, *To all thoſe that are through the mercy of God recovered out of that ſad condition in which we were all by Nature,* that are now cleanſed, waſhed and ſanctified. You heare, what you were by Nature, borne out of Chriſt, Children of wrath as well as others: hath the Lord raiſed you up? hath hee given you to taſte of the Apples of free-grace? let the remembrance of your former condition perſwade you, 1. To get thankfull hearts. 2. To get pitying hearts. 3. To keep humble hearts.

A word or two of each of theſe.

1. Let this conſideration perſwade with you to get *thankefull hearts*; Let every ſoule of you ſay, ſing, that 103 Pſalme, *verſe* 1, 2, 3. *Bleſſe the Lord, O my ſoule, and all that is within mee bleſſe his holy Name. Bleſſe the Lord, O my ſoule, and forget not his benefits; who hath forgiven all thine iniquities, who hath healed all thy diſeaſes, &c.* to the 6. *verſe*. Chriſtians, I have heard a Story of a Gentleman, that having rid over a dangerous Paſſage in the night, returning in the morning to ſee it, at the beholding of it, ſunke down and dyed; Aſtoniſhment kild him. Ah, Chriſtian, wouldſt thou be but perſwaded in the morning of thy Converſion, when the Lord hath brought thy ſoule to himſelfe, wouldſt thou bee but perſwaded to look with a ſerious eye of meditation, what dangers thou haſt eſcaped, how many times in the mad age of thy youth thou ranſt over everlaſting burnings, and wert juſt ſinking; wouldſt thou but remember how often thou dividedſt an haire betwixt thy ſoule and hell, and this not once, but

againe, and againe; that the Devill had not thy ſoule onely in chaſe, but was bearing at thee many a time, and hell was opening its jawes upon thee, and thy ſoule was juſt going alive into the pit. Ah, Chriſtian, wouldſt thou but thinke of this, me thinks thou ſhouldſt even be ready to ſink downe, and dye in aſtoniſhment: nay rather live, Chriſtian, aſcend, let thy heart aſcend in praiſes; O ſay, *Bleſſe the Lord, O my ſoule*; My heart, and all *that is within me, praiſe his holy Name*; My tongue, and all that is without me, ſing unto his glory. Ah! what a miracle of mercy it is that ever one poor ſoule ſhould come to heaven? Stand amazed at it, O my ſoule! were not wee all borne blinde? How doe any of us ſee? O now let us all ſay with *David*, Pſalme 116. *verſe* 16. *O Lord! truely we are thy ſervants, we are thy ſervants, and the children of thine hand-maidens, for thou haſt looſed our bonds.* I ſhall ſhut up this firſt Branch of the Exhortation, with the words of the bleſſed Apoſtle, *Rom.* 12. *verſe* 1, 2. *Now, I beſeech you (brethren) by the mercies of God,*

God, that you offer up your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service: And bee not conformed to this world, but be yee transformed by the renewing of your mindes, that yee may prove what is that good, that acceptable, and perfect will of God. Ah, Christians, God deserves your hearts and hands. O bee thankfull. But I shall now passe over this first Branch of the Exhortation, and the rather, because I shall have a more full opportunity to meet with it againe, and presse it more home in the next Doctrine: which I shall note from those words, *I raised thee.*

Secondly, were you, even you Christians, also out of Christ when your Mother brought you forth? Ah, methinkes then, the sense of your owne misery should call for the yernings of your soules to those poore creatures that are yet in it. I beseech you therefore brethren, *to put on (as the elect of God holy and beloved) bowels of mercies.* It was the Apostles exhortation, *Col.* 3. *vers.* 12. though in another case. Ah, how many objects of such

ſuch Charity is there every where? How many poore wretches in every Congregation, in every family, that the Lord knoweth are yet in the ſtate of Nature? It is ten to one but all of us have either an Huſband, or a Wife, a Father, or a Mother, or a childe, or a brother, or a ſiſter, or a friend ſo. As the Elect of God put on bowels of mercy for them, pitty them, pray for them, mourne before God for them; pluck them, as brands out of the fire: you know what their condition is, how ſad and deplorable, and what an object of pitty they are. Wee that never were yet in the Spaniſh Inquiſition, nor ever were yet in the Turkiſh Captivity, yet from but the meer reports of the ſlavery that poor Creatures ſuffer there, our ſoules yerne towards their ſufferings, and wee ſometimes could weep to thinke of them, and could bee content to part with ſome pence to contribute towards their reliefe. So for our poore brethren of *Ireland*, though (praiſed for ever be our God) wee have not ſeene ſuch butcherings, and rapes, as they have

have done, nor felt ſuch penury and pinching want as they have done, yet he ſcarce deſerves the name of a Chriſtian amongſt us that hath not a yerning ſoule towards them, that doth not pray for them, that is not afflicted to heare thoſe ſad and dolefull relations concerning their ſufferings, and that would not to his ability contribute ſomething to relieve them. Ah, (Chriſtians,) that you would be but as ſenſible of ſoule-evills, as bodily trifling calamities. Is not, think you, the Captivity of hell as ſad and dreadfull as to be a Turkiſh Gally-ſlave? Is not it as ſad to be under the Devills clutches as it can be to be in the fingers, and under the power of the *Iriſh* Rebells. Alas! let them doe what they can, they ſhall doe no more but *kill the body*, there is their malice ſpit, if that bee done; but here both body and ſoule are in danger for ever. And my friends, do you think that the *Turke* hath the tenth part of the Captives that the Devill hath? Do you thinke there is not ten thouſand times more poore ſoules under the Devills Laſhes, than there is Chriſti-

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ans under the power of the *Iriſh* Rebells? and have they a ſword, have they torments like him? and where is the ſoule mournes over the Drunkard, vaine perſon, the ſwearer, or blaſphemer? where is the ſoule that ſayes to him, what are you about to doe? and yet I dare ſay, here is not one in this Congregation, that hath not a Father, or a Mother, a childe, a brother, or a ſiſter, or a friend, in that Captivity. O Chriſtians, conſider, did not you need pitty and prayers, thinke you, when you were there? *O, ſave others with feare, pulling them out of the fire:* O pray, pray. It may bee it is but yet a day, and this *Herod*, the Devill, intends to make an end of theſe poore ſoules: Cry, cry mightily to God for your poor Children, Friends, Acquaintance. Hark how the Church of the Jewes prayed for the Church of the Gentiles when they were ſtrangers to God, *Cant.* 8. *verſe* 8. *We have a little ſiſter, and ſhe hath no breaſts: what ſhall wee doe for our ſiſter in the day when ſhee ſhall bee ſpoken for?* So ſay, O Lord, I have a little Childe, a Father, a Mother, an Huſ-

Husband, a Brother, a Sister, a Friend, that hath no grace; Lord what shall I doe for her in the day when she shall be spoken for. Remember your owne misery, and you will pitty their poor soules.

Thirdly, and lastly, Were you all borne out of Christ? in a sad undone condition by Nature? Then let mee perswade you to keep humble hearts: Remember but what you were. It is enough to tame the swellings of your spirits, to thinke that you were not borne worth a ragge to covet your nakednesse; you were cast out into the open field, to the loathing of your person. It was that which the Apostle urged, to bring downe the swellings of pride in the *Corinthians*, 1 *Cor.* 4. 7. *For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou hast received it, why dost thou glory as if thou hadst not received it?* Let mee apply those very words to thy soule Christian. Art thou proud of thy gifts, and proud of thy graces, that thou differest from another, and excellest anoth

ther, others are nothing to thee, &c. I beſeech thee to conſider, *who maketh thee to differ?* How came there to be ſuch a difference betwixt thee and other Chriſtians? I am ſure you were once both under the Apple-tree together, there your mothers brought you forth, there ſhe brought you forth that bare you. Hath Chriſt made thee to differ? *What haſt thou then that thou diddeſt not receive? Now if thou diddeſt receive it, why diddeſt thou glory as if thou hadſt not received it?* Wilt thou boaſt? boaſt of thy owne then Chriſtian; boaſt of thy workes, not of thy gifts: give Chriſt his owne, and thou art not worth a farthing, yea the Lord knowes ten thouſand times worſe than a begger. Wee ſay, (and truely too) that one that hath been very ſcandalous, if ever the Lord brings him in, he had need bee very circumſpect and humble. And ſo concerning one that hath been of a verie low and meane condition, and by the meere favour of the Prince is raiſed up to ſome great dignity, wee ſay it will be a great deale of policy in him

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to carry himſelfe humbly in his place. Truely, Chriſtian, I know no actuall difference, by Nature, betwixt thee, and the vildeſt damned Reprobate in Hell. Indeed there was a difference in God the Fathers Book of Election, and in Chriſts Book of Redemption, (which is but a tranſcript of the other) but a Creature difference there was none, no ſelfe-difference at all. Hath the Lord brought thee in? thou hadſt need walke humbly, and circumſpectly. *Philip* would have the Boy to cry at his Chamber doore, *Philippe memento mortalis es*; *Philip* thou art a mortall man, remember it: be not proud of thy Empire, thy Diadem muſt lye downe in the duſt. I would have the Chriſtian that the Lord hath given great gifts, and parts, to be minded of his firſt eſtate: I would have my Text written in his heart, repeated in his eares. O remember, Chriſtian, who it was that *Raiſed thee up under the Apple-tree, there thy mother brought thee forth, there ſhe brought thee forth that bare thee.* And now I have done with my Uſe of Exhortation in its ſeveral Branches.

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Use 4. I have but one word more, and that is Consolation. Is it so, that we are borne under the Apple-tree, though under [out of Christ] yet under, not out of sight or hope. The Apple-tree is over us, though by Nature we have no hand to reach up to it. Here's then a word of comfort and hope.

1. To those that upon serious examination the Lord hath made seriously sensible, that to this houre they are out of the Lord Jesus Christ, if yet they be willing to get into him.

2. To those of Gods people that walke with sad hearts, for the spirituall estate of their children, husbands, wives, friends, &c. considering that they were all borne out of Christ, and for ought they can yet see they have yet no portion in him.

For the first, Is there any whose hearts the Lord hath smitten with the sad apprehensions of this Truth, that they are all borne out of the Lord Jesus Christ, that begin to say, *what shall we doe to be saved?* Loe here is some comfort yet, though thou beest borne for the present out of Christ, yet possibly thou

thou mayest be borne under the Apple-tree, yea for ought thou knowest thou art. Christ is the Apple-tree, Christ exhibited in his Gospell, in the preaching of the Word, &c. is a glorious Apple-tree, full of ripe Apples, dropping into the hands of every soule that doth but lift up his beleeving hand to take and eat. This is certaine, whomsoever Gods secret will shuts out of heaven his revealed will shuts out none who doth not shut out himselfe. Come therefore, *Turne, turne, why wilt thou dye O thou sinfull creature?* For ought thou knowest, thou art in no worse condition than *Manasses*, and *Paul*, and *Mary Magdalene*, all of them were borne such as thou art. Christ cals, *Hoe every one that thirsteth, come, &c.* Come then, let not thy sinnes hinder thee; there's merit enough and mercy enough in him, O let not faith be awanting in thee. Behold, it is now Autumne with us, Autumne indeed, for Gospell-dispensations have been but as green Apples formerly, to the times wherein the Lord hath cast

our lot, never was there ſuch a plenty of ſoule-enlightening powerfull preaching; plenty enough, the Lord grant we ſurfeit not with it. O reach out an hand, take, eat, live. To encourage, conſider how the Lord pleads with you. Some Apple-trees are ſo loaden with fruit, that when the Apples grow once to their full quantity, the boughes bend even to the hand of the gatherer: ſuch my friends are our dayes, the boughes loaden with Apples of free Grace, even bend again to your ſoules; O take, eat, and your ſoules ſhall live The Autumne is plenteous. The Goſpell is free, you may take what you will it ſhall coſt you nothing. Chriſt even bends to you loaden with Apples of Love. Ah! how he reacheth out himſelfe to your ſoules; deſpaire not, only plucke and eat; you are under the Apple-tree.

Secondly, Is there any one here that hath a child, husband, wife, friend, brother, ſiſter, &c. that he can have no comfort concerning, in regard that they can ſee no ſigues of grace in them, let this

this comfort them yet, they may be under the Apple-tree; though the Lord hath not diſcovered himſelfe yet to their ſoules, yet he may doe it: All the Apples are not gathered off the Tree of Life, it is laden yet; pray, cry for them, mourne for them, the Lord may yet give them an heart to repent. I thinke it was *Ambroſe* told Saint *Auſtines* mother, being ſadly lamenting the condition of her ſonne then a Manichee: Be of good comfort (ſaith he) it is impoſſible that a ſonne of ſo many teares ſhould periſh. I will not ſay ſo concerning any one, but I will ſay, *vix probabile eſt*, it is ſcarſe probable, that a child or friend of many teares and prayers ſhould periſh: Give not over therefore mourning over them, crying, praying to God for them, the Goſpell-day latts. What though thy friend by his life yet declares himſelfe to be out of Chriſt, yet he may be under the Apple-tree for ought thou knoweſt, though not upon it, yet under it. Chriſt that ſaw *Nathaniel* under the Fig-tree, may ſee thy child or friend under the Apple-

ree, and call him, and raiſe him up: it is Chriſts place where he uſeth to raiſe his Elect ones.

I raiſed thee up under the Apple-tree, there thy mother brought thee forth, there ſhe brought thee forth that bare thee.

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THE *SPOUSE* Raised FROM Vnder the APPLE-TREE:

OR,

The way by which *Children of Wrath* come to be made the *Children of Grace.*

Opening the Doctrine of our *Redemption* by the *Lord Jesus Christ*, both in respect to the *Purchase* and *Application.*

By JOHN COLLINGS, *M. A.*

Isa. 63. 5. *And I looked and there was none to help, and I wondred that there was none to uphold, therefore my owne arme brought salvation unto me.*

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The *Spouse* raised from under the APPLE-TREE.

CANT. 8. ver 5.

I raised thee up under the Apple-tree, there thy mother brought thee forth, there she brought thee forth that bare thee.



Have now done with my first general Doctrine, containing Mans misery: Hee was brought forth under the Apple-tree, there his mother brought him forth, there she brought him forth that bare him.

I am now come to the second Generall part, expressing Gods mercy to poore man, fallen, and undone in this

condition, expreſſed in thoſe words, *I raiſed thee*, you may obſerve, 1. The Agent, *I*. 2. The Act, *Raiſed*. 3. The Object, *Thee*.

I, thy Bridegroome, the Lord Jeſus Chriſt, [*raiſed*] It preſuppoſes a fall, I helped up [*thee*] My Spouſe being in a ſad and undone condition.

The Doctrine is ſhortly this:

Doct. 2. *That it is the Lord Jeſus Chriſt that helpeth his redeemed ones out of their undone condition.*

1. I ſhall inlarge and prove this truth in the generall, In theſe particulars, 1. He was deſigned to doe it. 2. He can doe it. 3. He muſt doe it, for none elſe could. 4. He hath done it. 5. He will doe it. After this I ſhall explicate to you the manner how the Lord Chriſt raiſed up his ſervants under the Apple-tree, then thirdly I ſhall give you the reaſons, and laſtly, I ſhall come to Application. Firſt, in regard that the Doctrine is propounded indefinitely, I

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ſhall prove it to you in ſeverall particulars, which poſſibly may ſome of them beare the force of Reaſons too.

1. *He was deſigned to doe it.* It was a deſigne of Eternity that Jeſus Chriſt ſhould ſtep out of heaven, and raiſe up his elected ones from their loſt condition; therefore Chriſt is ſaid by the Apoſtle to the Hebrewes, *chap. 3. ver. 2.* To be an High-Prieſt, faithfull to him *that appointed him.* The buſineſſe from Eternity lay thus: Here is man loſt, and here are thoſe amongſt others loſt (ſaith God the Father to his Sonne) that I have given thee for a *portion*, what ſhall be done for man? Well, yet I will ſtudy to doe good to a wretched creature: Thou ſhalt in the fulneſſe of time goe and bee borne of fleſh and bloud, and dye for them, and ſatisfie my juſtice, and they ſhall be thine for a portion; therefore they are called the Lords *Redeemed ones*, Iſa. 35. 9. The holy People, the *redeemed* of the Lord. *Iſa.* 62. 12. This thou ſhalt do (ſaith the Father) and upon theſe termes they ſhall live, believing in thee. This was Gods Covenant with

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the Sonne of his love for us: For it is worth the noting, that though the Covenant of Works was made betwixt the Lord and *Adam* personally, yet the Covenant was made with Christ, and all us in him mystically; this the Apostle largely proves, *Gal.* 3. 26. *The promises were made to Abraham and his seed: hee saies not to seeds, as of many, but as of one; And to thy seed, which was Christ.* The Covenant was made then betwixt God and our representative, The Lord Jesus Christ. God sayes, thou shalt goe and dye for them, and I will yet save them, believing in thee. Content, saith the Lord Jesus Christ, I will goe, and fulfill thy pleasure, and they shall bee mine for ever. I will in the fulnesse of time dye for them, and they shall live in me, *Psalme* 40. *verse* 6. *Burnt-offering and Sinne-offering thou hast not required,* [no it was Self-offering] *Then said I, Loe I come; in the Volume of thy booke it is written of mee,* [to doe thy will, O my God, *Hebr.* 10. *verse* 5, 6.] In what Booke was it written, that Christ should come to doe

doe the will of God? It was written in Cyphers in the Ceremoniall Law, it was written in plainer Engliſh in the Prophets, But it was written in the Book of Gods Decrees; in this ſenſe, the Lord Jeſus Chriſt is called, *Rev. 13. verſe 8. The Lamb ſlain before the beginning of the World.* And in regard of Gods Decree, we may ſay, the Saints were redeemed, pardoned, Juſtified from eternity. His Father from before all time appointed him to be our High-Prieſt, and hee from before all Eternity ſubſcribed to his Fathers pleaſure in it. Thus from Eternity he raiſed us up.

Secondly, as he was deſigned to doe it, ſo it was not a worke beyond the greatneſſe of his ſtrength: God in doing it, *laid help on one that was mighty.* There was power enough in his mercy, price enough in his merits, to have bought more than the handfull of his redeemed ones out of the hands of the Devill, had they beene to bee ſold. It is a ſlandering thought of infinite mercy, for me to thinke, *there is no balme in Gilead*, there is no *Phyſi-*

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tion there: though our sinnes be mighty, yet hee that hath helpe laid upon him, is mighty too; and the might of our sinnes is nothing to the power of his mercies. He was God as well as man: his manhood made him our helper, his Godhead made him a Mighty helper, able to pardon all the sinnes of his Saints, and to furnish all their soules with long white Robes of his Righteousnesse.

Yea, thirdly, Such a worke it was to raise us, that it was hee alone that could doe it: all heaven and earth had been at a losse for a satisfaction for divine Justice, if it had not satisfied it selfe upon it self. See it in Gods word, *Isaiah* 63. *verse* 5. *And I looked, and there was none to helpe, and I wondred that there was none to uphold; therefore mine owne arme brought salvation to them.* And so *Isaiah* 59. *verse* 16. *And he saw there was no man, and wondred that there was no intercessor; therefore his arme brought salvation unto him, and his righteousnesse sustained him.* He saw none would: (And no wonder at that, for none could;) but if

if they could they would not. All creatures would have been like the Priest and Levite, *Luke* 10. *verse* 31, 32. they would have *passed by on the other side*. Christ was he that was the good Samaritane onely, that had compassion on us. *Ez.* 16. *verse* 5. *None eye pittied us*, to doe any thing to us that might doe us any good: wee were *cast out in the open field to the loathing of our person in the day wherein we were borne*. But if they would, yet none could. Alas! they had been all Physitians of no value; man had beene past their cure. Here was the state of a poore Creature: An infinite debt was due to infinite justice, for mans offence; Alas, where shall it be had? as *Job* said concerning wisedome, *Job* 28. 13, 14. *Man knoweth not the price thereof, neither is it found in the land of the living. The depth saith it is not in mee, and the sea saith it is not with mee, &c.* So may we say: The Angels said, it is not in us, for could wee assume bodies and dye, yet we were but finite Creatures, and there could not be an infinite value in our death. Come wee downe

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to the earth, the Beasts and other Creatures say, it is not in us: for is God pleased with the deaths of Bullocks, and Goats, and Lambs? Ah, no! what sayes *David*, *Thou desirest not Sacrifice, else would I give it; thou delightest not in burnt Offering.* And again, *Psal.* 40 *verse* 6. *Sacrifice and Offering thou didst not desire; Burnt-Offering and Sinne-Offering thou hast not required.* Besides, how shall the flesh of Bulls satisfie the guilt of another Nature? Man said, it is not in me: No, *Physitian heale thy selfe*; Wee were all sinners, and how should we pay the debt, that if we could have paid our brothers debt, had had as great a one for our selves to pay? Can that Malefactor by his suffering death, expiate for another, when himself deserves to dye also, and stands condemned to death for his owne demerits? Besides, had all man-kinde dyed, they had been but as so many Prisoners laid in Gaole for debt that had not a groat to pay; their lying in hell for ever had paid no debts, but still increased them. Well, how shall the satisfaction be made? shal we

buy

buy man off? Alas no, Salvation *cannot be gotten for gold, nor ſhall ſilver be weighed for the price of it, it cannot* (as Job ſayes of wiſedome) *be valued with the gold of Ophyr, with the precious Onyx, or the Saphir: The Gold and the Chryſtall cannot equall it, and the exchange of it ſhall not bee for Jewells of fine gold: no mention ſhall bee made of Corals, and of Pearles, for the price of ſalvation is above Rubies. The Topaz of Ethiopia ſhall not equall it, neither ſhall it bee valued with pure gold: whence then commeth ſalvation? and where is the place of it, ſeeing it is hid from all living eyes, and kept cloſe from the Fowles of the aire. Deſtruction and Death ſay, we have heard the fame thereof with our eares. God,* Chriſt, *underſtandeth the way thereof, and hee knowes the place thereof.* Let us conſider but what was neceſſarily required, of whoſoever ſhould raiſe loſt, fallen man, and we ſhall finde this plaine enough, that if Chriſt had not raiſed us up, we had not been raiſed to this day. I conceive theſe foure things were required of him that ſhould undertake

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the raising, and redemption of man, in point of Justice and Reason, so as to gaine acceptance with God.

First, *One that could dye:* God had made it his Statute; *The day that thou eatest thereof thou shalt surely dye.* Nothing but bloud would doe it, *Hebr. 9. 22. Without shedding bloud there is no remission.* Justice must have its course. Now upon this score, neither any person of the Trinity, (as meerely so) nor any Angell in Heaven could helpe us; for these had no bloud to shed: And without shedding of bloud there is no pardon, and remission of sinnes.

Secondly, *It must bee the offending Nature that must satisfie againe.* God is the Fountain of Justice, he will not let the beasts suffer for mans transgression: *The Lords wayes are equall; The soule that sinneth that shall dye. Ezech.* 18. 4. This shuts out all the Earth, but man-kinde, from making a sufficient satisfaction to infinite justice.

Thirdly, *It must bee one* that can merit and satisfie by death: for if by death he barely payes his own debts, what

what becomes of ours? You would laugh at that Debtor, that if himselfe owes five hundred pound, would undertake with foure hundred to discharge both himselfe and anothers too: or at a Malefactor, that being condemned himselfe to dye, should offer to his fellow under the same condemnation to dye for him. Now upon this score all man-kinde is excluded, from finding out in it selfe a sufficient Saviour: they are all under the same condemnation, and when every one lay under a guilt and condemnation to dye for himself, surely none could merit for another by dying; especially if we consider,

Fourthly, that the Saviour of man was not onely to satisfie, but to pay an infinite satisfaction. It was was an infinite God, an infinite Justice that was offended, and must be satisfied; and a finite satisfaction would have been too short a pay for an infinite debt. And now upon this score again are all creature-satisfactions excluded. Let them doe their utmost, infiniteneſse is not in them, they have a bottome may bee

ſeene. Now by this time, me thinkes you ſhould be wondring at mans ſalvation, and crying out, Lord how comes any man ever in heaven? The Text tells you, *I raiſed you.* Chriſt did the worke. Harke, Chriſtian, and I will tell thee, neither heaven nor earth could ſave thee alone: there was nothing in heaven could ſuffer, and there was nothing on earth could ſatisfie; and as there was no mercy without ſatisfaction, ſo there could be no ſatisfaction without ſuffering: Heaven and earth therefore muſt bee mingled together. From Heaven we muſt have a ſatisfying Nature, from earth a guilty Nature, and a ſuffering perſon. God the Father ſayes to Chriſt, thou ſhalt goe and doe it. Chriſt ſayes I goe: It is written that I ſhould do thy will: Father, it is my delight, I am content to doe it. But how ſhall it be done? (ſaith God) *There ſhall ſpring up a branch out of the root of* Jeſſe. *A Virgin ſhall conceive and beare a Sonne*; and that Sonne ſhall be my Sonne; yet my Son ſhall not be her Sonne; he ſhall take unto him the humane Nature, and he

ſhall

ſhall be deſpiſed, ſmitten of God, rejected of men, full of ſorrowes; yea, he ſhall dye, and by death ſatisfie my wrath. Thus, *in carne patitur Deus creator ne caro creatura patiatur.* God the Creator ſuffers in the fleſh of the Creature, that the fleſh of the Creature might not ſuffer. *I raiſed thee* (ſaith hee) yes, he did it, when none elſe could doe it: his arme brought ſalvation to us, when every creatures Arme was too ſhort; yea and he did it alone, hee needed no other; his owne merits were enough in themſelves, for they were infinite, and they were enough to his Father, for his Father ſayes hee was well pleaſed with him; and as he needed none, ſo he had no other, *Iſaiah* 63. *verſe* 3. *I have trodden the Wine-preſſe alone, and of the people there was none with me. I raiſed thee* (ſaith hee) yes, it was hee, and he alone: ſo I have made out my third Propoſition. Yet further,

Fourthly, *he hath done it.* This is more than all the Prophets could ſay, they could beleeve that he would raiſe his redeemed ones, wee can ſay he hath done it: He hath raiſed all of

them meritoriously, some of them actually. I understand by Raising, a contrary condition to our Originall condition in which *Adam* left us, he hath brought them out of their misery, who were his elected and redeemed ones; He hath pardoned their sinnes, acquitted them of their guilt, paid their debts, set them cleare againe in Gods books, and this he hath done for all those that are his Spouses (for to them only he speaks, saying, *I raised thee*) *meritoriously*, when he dyed upon the Crosse for them: he did it *intentionally* from all Eternity, he gave his word to his Father for the debt that it should be paid upon demand, but when he dyed, he made payment and discharged his word; yet he doth not come and proclame the soule discharged till *justification*, when the Lord actually and formally acquits the soule from all, and accepts it as perfectly cleare of all accounts due upon any score whatsoever to God; and therefore I say in the second place, That *some he hath raised Actually*, that is, Actually and formally justified them, pardoning all their sins, and imputing his owne righteousnesse

to

to them, and accepting of them as Righteous for his owne ſake, even for his owne Names ſake. He hath done it meritoriouſly, he ſaid upon the Croſſe, *All is finiſhed*; he bore our griefes, the chaſtiſement of our peace was upon him, and by his ſtripes we were healed (ſaith the Apoſtle) *Iſa.* 53. And he hath done it for ſome Actually, having juſtified them, Rom. 5. 1. *Being juſtified by faith, we have peace with God*: where the Apoſtle ſpeaks of juſtification, as of a paſt act of grace, concerning the beleeving Romanes, and ſo 1 *Cor.* 6. 1. concerning the beleeving Corinthians. And Chriſt is ſtil juſtifying every day all his time is ſpent, either in reading pardons for his redeemed Saints, or in preſenting Petitions from them, and pleading for them: *I raiſed thee*, I have done it, and *I* will doe it. That is my laſt Propoſition.

Fifthly, *He will doe it.* I meane actually and formally; he hath done it already. 1. By the engaging of his word to his Father, nay more than ſo, by paying downe the price, his father abated him not an ace, he paid every

groat, yea and left a ſurpluſage too, only he hath not taken out their pardon yet; the Actuall and formall diſcharging of ſome is behind, but they need not feare, it is to come out of courſe, without a farthing more paid, 1 Joh. 1. 9. *If we confeſſe our ſinnes, he is faithfull, and juſt to forgive us our ſinnes.* There is not a farthing more due, and it were injuſtice with God to deny juſtification to thoſe that ſue it out by confeſſion of their ſinnes, and ſeeking of his face. God ſpeaks of it here therefore as done [*I raiſed thee.*] I take the words to imply the whole reparation of mankind: I meane that part of mankinde whom the Lord had from Eternity choſen to everlaſting life, and for whom Jeſus Chriſt had paid the Ranſome of his precious bloud. Chriſt, I ſay, ſpeakes of it here as done, becauſe of the certainty of it. Take onely one place for this, *John* 10. 27,28,29. *My ſheep heare my voice, and I know them, and they follow me: And I give unto them eternall life; and they ſhall never periſh, neither ſhall any man pluck them out of my hand. My Father which gave*

gave mee them is greater than all, and no man is able to plucke them out of my Fathers hand; I and my Father are one. Obſerve the thing propoſed, to be confirmed, that is, that thoſe that are Chriſts ſhould never periſh. Now to root this in their mindes, he tells them, 1 That they were *his ſheep*, and hee kew them, they could not bee loſt then, at unawares, and he not miſſe them. 2. They were *his Fathers gifts to him*, therefore they ſhould not be loſt, hee would have a care of his Fathers love-tokens. 3 But may they not be taken away? No: for 1. He is reſolved to give them *eternall life*. 2. He hath given his ſure word for it: *Neither ſhall any man plucke them out of my hand.* They cannot doe it whether hee will or no; *for* (ſaith hee) *my Father which gave them me is greater than all.* Yea and further, *I and my Father are one.* My owne power, and my fathers power united, are ingaged for their preſervation. Thoſe therefore that are elected, though for the preſent they may be out of Chriſt, yet they ſhall be raiſed. But what I have already ſaid may

be enough to prove the *sum* of the Doctrine, that *it is Jesus Christ that raiseth his elected ones out of their naturall undone condition.* It is hee that was designed by the Father to doe it, that can, and that alone could doe it; he therefore must, or none else can: that hee hath done it meritoriously for all his Elect, and actually for some of them, and that in his due time he will do it actually and formally for all. Now for a little further explication and clearing of this truth, let us examine how hee hath done, or will doe it? To that question I shall answer in these particulars, and indeed the answer may be drawne out of what I have already said.

First, he did it, [*stipulatione.*] by entring into a Covenant, and engaging his word for us: The Covenant of Grace (from which flowes all salvation to poore Creatures) was originally made with the Lord Jesus Christ, as I before prooved from *Gal.* 3. 15, 16. Christ engaged himselfe to his Father, for the fulfilling of the Law, and satisfying his Fathers wrath for us: and

and hence it is, that the Prophet ſayes, ſpeaking Prophetically concerning the Lord Jeſus Chriſt, *He ſhall bear their iniquities*, Iſaiah 53. *verſe* 11. & Iſa. 53. 6. *He hath laid upon him the iniquity of us all.* & *verſe* 5. *Hee was bruiſed for our iniquities.* With what Juſtice could God our Father lay our iniquities upon the Lord Jeſus Chriſt? Chriſt was a guiltleſſe perſon, nor could wee engage him in our cauſe; but it was a voluntary engagement that himſelfe entred to his Father. As it is with us; A poore Debtor is ready to be arreſted for a debt that he is not able to pay, there is no way but one, either pay or to priſon: Let him have never ſo rich, and great friends, the Creditor cannot charge a farthing of the Debt upon them, it is no Juſtice. But if this poore Debtor hath ſome rich friend that will ſtep in and ſay, Sir, this is my friend, I pray bee patient with him, I will undertake for the debt, I will engage my word and bond, that the debt ſhall bee paid at ſuch a time, or when you will pleaſe to call for it, &c. The Creditor it may be will

be

be ſo favourable as to ſay, Sir, I know you are able to do it, if you will engage your word, I ſhall ſpare your friend; pay it at ſuch a time, or when you will ſet the time, and I will acquit your friend. The engagement is entred in the Creditors Book, and from that day forward the Creditor looks upon this his Debtors friend, as now by his own voluntary engagement become his Debtor, and never regards his old Debtor more. This is our caſe, *Adam* had runne us in debt, an infinite debt, which neither he nor we are able to pay; A Writ of Vengeance was out, mankinde ready to bee arreſted and bound in Chaines, and throwne into an everlaſting priſon, from whence hee ſhould have been ſure never to come out, till hee had paid the utermoſt farthing, which he could never have done with all the friends and eſtate he could have made: Jeſus Chriſt ſeeing ſome of his elected friends that his Father had given him, having their names in the Writ, ſteps in and ſayes, Father, theſe are my friends, Iſa. 63. 8. *Surely they are my people, children that will not lye,*

ſo

so he was their Saviour) I will undertake their debt upon me, charge it upon my score, I will pay every farthing, if thou pleaſeſt to accept it, it ſhall be paid at ſuch a time. (*Gal. 4. 4. When the fulneſſe of time was come, God ſent forth his Sonne, made of a woman, made under the Law, to redeeme them that were under the Law, that we might receive the Adoption of ſonnes.*) The Father accepts this tender: therefore he is ſtiled, Gods beloved Sonne, *in whom he is well pleaſed.* The word is [*in whom ἐδόκησα*] An emphaticall word, which generally ſignifies to love, but more ſpecially, and properly, it ſignifies to love ſomething by adhering to it with the minde and heart, and ſo to be content, and fully ſatisfied with it, that one deſires nothing elſe. Me thinks I cannot but obſerve three things in it. 1. God ſignifies by it that he is pleaſed with him, and with his tender: As if wee ſhould ſay, I like that well. 2. God ſignifies by it, that he is fully content with him, ſo that hee deſires nothing elſe: As if we ſhould ſay, *I deſire no better ſecurity than his.*

3. God

3. God doth signifie by it, that he will trust to it: As if we should say, in such a case to a surety, Well then, *I will no more look after my Debtor, now I will trust to you onely.* So upon Christs offer, saith God, *I like thy tender as sufficient, and am so fully content with it, that I desire no more, but now I shall wholly trust to thee for all.* Now God repeateth these words in the Gospell at Christs Baptisme, and at Christs Transfiguration, *Matth* 3. *Mat.* 17. And to what purpose? but to witnesse to the world, as that hee was well pleased *with Christ as his Sonne*, that in heaven, his worke was to delight in his Sonne; and he did so delight in him, that he desireth no other pleasure than the company and beholding of his Sonne, (which puts me in minde of a sweet notion of Master *Rutherfords*, that God spent all his time from Eternity, till the Creation of the World, in delighting himselfe in Christ.) But I say, as it doth signifie that, and so set out the infinite love of the Father, that he would be pleased to part with such a darling of glory for us: as also in this

this it sets out the Fathers love, that he should send to looke after inglorious wretches, when hee needed not our companies; for hee had pleasure and delight enough in the company of his Eternall Sonne; whose company did so content him, that he desired nothing else for himselfe. So I also thinke, that God by his twice repeating of it, after Christ came, would have us understand, that God was well pleased with him *as our Surety*, with what payment hee should make, &c. But now, in regard it was in time, that Christ came *in the fulnesse time* (saith the Apostle) *Gal.* 4. 4. How did the Lord Jesus make our paiment sure? I answer, *By engaging his word.* God the Father had nothing but the Lord Jesus Christs word, for the paiment of all the Elects debts, not from eternity, till Christ came and made payment, according to his engagement. Now thus hath the Lord Jesus Christ raised us out of our lost condition, by engaging his word, and entring into a Covenant.

Heb. 7. 22. Christ is called our Surety.

2. He did it *Assumptione carnis*, By assu-

assuming of our flesh. He made a Covenant with his Father for us from all Eternity. But hee tooke out this Bond in time, canceling it with his owne bloud: Therefore saith the Apostle, *Galatians* Chapt. 4. Verse 4. *God in the fulnesse of time, sent forth his Son made of a Woman, born under the Law, to Redeem those that were under the Law, that they might receive the adoption of sons.* He could Covenant for us as God, but he must dye for us as man: In the fulnesse therfore of time, he bowed the heavens, and came downe, and tooke upon him our flesh, not changing the Godhead into flesh, neither confounding the substances, nor the Natures, but personally uniting of them, that the two Natures became one Person, and so he became a Saviour fit to raise us. Now to him that raised, this was necessary, 1. *That justice might be done.* It had been no justice in God to have charged the guilt of one Nature upon another. Gods wayes appeare equall in charging the guilt upon the guilty, *Ez.* 18. 3. *Forasmuch then as the children* [whom he came

came to redeeme] *were partakers of flesh and blood: he also tooke part with them, that through death he might destroy him that had the power of death, even the Devill.* Heb. 2. 14. and ver. 17. *In all things it behoved him to be made like to his brethren,* and why, ver. 16. *He had taken upon him the seed of Abraham* [that is, the guilt of the seed of *Abraham* to satisfie for them.] 2. It was requisite, *That he might be a faithfull High-priest,* faithfull to his word. You shall observe it, that Christ gives it as a great reason of his condescentions, and actions of Grace; *That all righteousnesse may be fulfilled, and that it might be fulfilled which was spoken by the Prophet, &c.* Christ is tender of his Fathers Truth: Now God had said, that the womans seed should bruise the serpents head *Gen.* 13 *ver.* 15. And though by *Abrahams* seed was spiritually meant Christ, *Gal.* 3. 15, 16. to whom the Promises were made, yet the Promises had not been fulfilled if that Christ had not also been *Abrahams* seed, and therefore *Heb.* 3. 17. one reason is given why the Lord Jesus became

came man, and tooke part of flesh and blood with us, *that he might be a faithfull High-priest*. 3. It was requisite that he should thus raise us, *that he might fulfill the Law for us*. Now the Law was to be fulfilled two wayes, 1. Actively. 2. Passively. Neither could have been done without the Assumption of our flesh. There is not such a contradiction between the Covenant of Grace, and the Covenant of Works, as some ignorant Libertines would this day make: God gave a Law, and his Covenant was, *doe this and live*; this is that which we call the Covenant of Works, man could not doe it. What is Gods mind altered now? no such matter, God sayes, *Doe this and live still, and if you doe not this you shall dye*. It was written long since that time, Deut. 27. ver. 26. *Cursed be he that confirmeth not all the words of this Law to doe them*. And all the people must say *Amen* to it now as well as they did then. But herein is the Covenant of Grace more favourable: The Covenant of Works sayes, thou shalt personally doe them or dye; The Covenant of Grace

Grace ſayes, thou ſhalt doe it, or get Chriſt to doe it for thee. the Covenant of Workes ſayes, I will take no baile; no ſurety, doe it or dye: *Durus eſt hic ſermo*; an hard ſaying, who can heare it? The Covenant of Grace ſaith, Get me Chriſts Baile, and I will acquit thee, if thou beleeveſt in him. Therfore ſaith the Apoſtle, *Gal.* 3.10, 11. *As many as are of the workes of the Law*, that look to be juſtified by their owne workes, by their owne righteouſneſſe in fulfilling the Law, *are under the curſe*: for it is written, *Curſed is every one that continues not in all things which are written in the Law to doe them.* Look to it, (ſaith the Apoſtle) if you look to be juſtified by obeying the Law in your owne perſons, take my word for it, you have an hard taske. But *verſe* 13. *Chriſt hath redeemed us from the curſe of the Law.* But how was that? it followes in the next words, *Being made a curſe for us*, ver. 14. *That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt.* Hee was to fulfill the Law Actively, that he might fulfill what we

through the weaknes of the flesh could not, and in regard that he was to fulfill it for us, it was requisite he should have our nature; and as hee was to fulfill the Law Actively, so in regard that his Elect by their past Transgressions had broken the Law of God, *Adam* for himselfe and all his posterity, and the body of death which (he knew) was to remaine after sanctification in his Elect ones, would lay them open to hell, He also was to fulfill the Law *Passively* for us; therefore saith the Apostle, He hath redeemed us from the *curse* of the Law. Now he tells you how that was *verse* 13. by being made a curse for us, as it is written, *Cursed is every one that hangs upon a tree.* Now hee could not have been in capacity of being subject to the curse of the Law, by hanging upon the tree for us, unlesse he had taken upon him our flesh. Nay, yet a

Fourth Reason may be given, why it was necessary that Jesus Christ should raise up his redeemed ones by the assuming their flesh, *viz. That he might be a mercifull High-Priest.* It

is

is the Reaſon that the Apoſtle gives, *Hebr. 2. verſe 17. Wherefore in all things it behoved him to bee made like unto his brethren, that hee might bee a mercifull and faithfull High-Prieſt in all things pertaining to God, to make reconciliation for the ſinnes of the people; for in that hee himſelfe ſuffered being tempted, he is able to ſuccour them that are tempted.* I ſhall adde nothing to it. Thus he raiſed us by Aſſuming of our fleſh, which in order to our raiſing it was neceſſary for him to doe.

3. He raiſed us *Paſſione*, by his precious death upon the Croſſe; his falling was our riſing, his ~~life our~~ death our life *The chaſtiſement of our peace was upon him, and by his ſtripes wee are healed.* His owne bloud was the balme from *Gilead*, as well as himſelfe the Phyſitian there. Now in order to the raiſing of his Elect ones, it was requiſite that he ſhould dye. 1. *That he might ſatisfie.* 2. *That he might conquer.* 1. That he might ſatisfie and *purchaſe Remiſſion.* He that will redeem any ſlave out of Captivity muſt pay the ſumme of

Redemption-money required. Now Death was that which could alone ſatisfie for the redeemed ones. It was the Lords firſt Law, *In the day that thou eateſt thereof thou ſhalt ſurely die*, temporally, and eternally. Now a death muſt be paid, or juſtice is not ſatisfied, therefore ſaith the Apoſtle, *Heb.9.22. Without blood there is no remiſſion:* he therefore, *dyed for our ſinnes*: ſaith the Apoſtle, he was our ſacrifice, *1 Cor.4.7.* And he is no ſacrifice till ſlaine. This was typified by the ſlaying of beaſts for ſacrifices in the old Law, which God required of all thoſe that would obtain pardon. And in regard that man had deſerved hell as well as death, Chriſt by dying that he might raiſe us, and and make the face of God againe to ſhine upon us, was content to ſuffer the withdrawings of his Fathers love, and to feele as it were the paines of hell to raiſe us to the joyes of heaven.

Secondly, as it was neceſſary in order to our raiſing, that Chriſt ſhould dye, to the intent that he ſhould ſatisfie for us, ſo it was alſo neceſſary that he ſhould dye, *that he might conquer for us.*

us. This the Apoſtle fully expreſſeth, Heb. 2. 14,15. *Foraſmuch as the children are partakers of fleſh and bloud, he alſo himſelfe tooke part of the ſame, that through death he might deſtroy him that hath the power of death, even the Devill, and deliver them, who through feare of death, were all their life-time ſubject to bondage*. Chriſt was to lead Captivity captive, to take away deaths ſting, and hels victory, which he could not have done without wraſtling with death himſelfe; had he not been deaths captive, he had never been deaths conquerour. Hee raiſed us by dying for us.

4. He hath raiſed us, *Reſurrectione*, by riſing againe from the dead, therefore ſaith the Apoſtle, Rom. 4 25. *He was delivered to death for our offences, and roſe againe for our juſtification*. Now his Reſurrection had and hath an influence upon raiſing his Elect ones, 1. By witneſſing to them Chriſts conqueſt for them, and therefore the Apoſtle makes the worke of *ſatisfaction* for us to be proper to his death, and the worke of our *juſtification* he appropri-

ates to his *Resurrection*, Rom. 4. 25. When he dyed, he went downe that he might conquer; but it was his comming up out of the grave that witnessed his conquest over death and hell. It was in that day that this Song was sung, *O death, where is thy sting! O hell, where is thy victory!* When the Prisoner is freed, it is a signe the debt is paid or the Gaoler beaten: It was a signe of both in Christ, as that the debt was paid due to his Fathers justice, so also that death and hell were beaten. 2. Christs Resurrection had an influence upon our raising, *by quickning us*, Col. 2. 12. *Buried with him in Baptisme, wherein you are also risen with him through the faith of the operation of God, who hath raised him from the dead. And being dead in your sinnes hath he quickned, together with him, &c.* & Col. 3. 1. *If then ye be risen with Christ, seeke those things which are above:* and ver. 2. *Set your affections on things which are above*, &c. We are risen σὺν αὐτῷ with him, and this should quicken us, and strength derived from Christs Resurrection by faith, doth quicken

quicken the Saints of God, to live to God, as becomes the redeemed ones of the Lord.—3. It hath an influence upon our raiſing, *by being a pledge to us of our owne riſing unto everlaſting glorie*, to live with that Chriſt who was dead, and is alive againe. This the Apoſtle fully proves in that fifteenth Chapter of the firſt Epiſtle of St. *Paul* to the *Corinthians*, from the thirteenth Verſe to the five and twentieth. Now I take by raiſing [*I raiſed thee*] not onely to be underſtoed of the work of Redemption, but alſo all the privileges that from that worke of Redemption flow out of courſe to the ſervants of God, being but as ſeverall ſteps from one of which to another the Saint is raiſed, till hee bee got to the toppe ſtaire of glory. Chriſt hath raiſed us by his owne riſing from the pit of the grave.

5. He hath raiſed us by his *Aſcenſion*, and ſitting at the right hand of his Father. Now Chriſts Aſcenſion, and ſitting at the right hand of the Father, hath an influence upon our *raiſing*, theſe wayes.— 1. *In going before hee*

provides a place for us. Take this out of his owne mouth, *John* 14. 2. *I goe to prepare a place for you. And if I goe, and prepare a place for you, I will come againe, and receive you unto my ſelfe, that where I am there you may be alſo.* Chriſt is now preparing Manſions for his redeemed ones; for in his Fathers houſe are many Manſions: never a Saint of his ſhall want a ſeat, or a roome in glory.—2. In going he hath raiſed us in being our *Way.* He being aſcended and with the Father, wee have through him a way unto the Father, *John* 14. *verſe* 6. *I am the way*; hee was the way by which the Father came to us; he communicated himſelfe unto us, in, and by, and through the Lord Jeſus Chriſt; and hee is our way by which wee goe to God, whatſoever we aske *in his Name*, if we believe we ſhall receive it, we ſhall receive it. The Saint could not pray with comfort, if he did not remember that *Rev.* 13. 8. *There is an Angell that ſtands before the Throne, to whom much Incenſe is given, to offer up the prayers of his people unto God.* But knowing we have a friend

a friend in the Court, we offer up our prayers with boldnes, and a great confidence in his goodneſſe.—3. His Aſcenſion hath an influence upon our raiſing, *in that wee know now we have an Advocate with the Father, even Chriſt.* Alas, with what comfort can the child of God, whoſe conſcience the Lord hath awakened to conſider his daily ſinnes and corruptions, thinke upon God, or look up unto God, if he did not know Chriſt were with him? But now, that Chriſt is with his Father, wee know, 1 *Joh.* 2. 1. *That if any man ſinne wee have an Advocate with the Father, even Chriſt the righteous.* Hebr. 7. 25. He is therefore *able to ſave them to the utmoſt that come unto God through him;* becauſe *he ever liveth to make Interceſſion for them,* Rom. 8 27. yea and *verſe* 34. Now *Who is he that condemneth? It is Chriſt that dyed, yea rather that is riſen againe, who is even at the right hand, who alſo maketh Interceſſion for us.* Obſerve there how the Apoſtle gives Chriſt aſcenſion and ſittting at the hand of God, as the proximate cauſe of our Interceſſor:

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his Death and Reſurrection made him not our Interceſſor, his Death made him our Saviour, his Reſurrection our Conqueror, but his Aſcenſion and ſitting at the right hand of God, hath ultimately made him in a capacity to bee our Advocate, and Interceſſor: Thus he hath raiſed us by Aſcenſion.—— Yea, 4. His Aſcenſion and ſitting at the right hand of the Father, hath an influence upon our raiſing. *in that now from thence he giveth gifts unto men*, Epheſ. 4. 8. *When hee aſcended up on high, he led Captivity Captive, and gave gifts unto men.* The Pſalmiſt, *Pſalme* 68. 18. (from whence that paſſage is taken) ſaith he received gifts for men; he received them from his Father. Now ſaith the Apoſtle, when hee *led Captivity Captive*, he diſtributed theſe to men: As Conquerors uſe when they have taken the ſpoile, to deale it out in gifts. What gifts? The Apoſtle expounds it in part *ver.* 11. He gave ſome to be *Apoſtles, and ſome Prophets, and ſome Evangeliſts.* In ſhort, I take to be meant by it, all the gifts of Gods Spirit, whether of common, or ſpeciall grace, whe-

whether externall or internall, gifts for the benefit of the Church, and gifts for the benefit of our ſoules: Nay, the deſcending of the Spirit was a fruit of Chriſts Aſcenſion. See it, *Joh.* 14.16. & *John* 16.7. *I tell you the truth, it is expedient for you that I goe away; for if I goe not away the comforter will not come unto you; but if I depart I will ſend him unto you.* Now it is plaine, that the internall gifts of the Spirit, and workes of it, are fruits of Chriſts Aſcenſion as well as the more common and externall gifts, given in the dayes of Pentecoſt, from the 14. of *Joh. ver.* 16. where Chriſt promiſeth them that the comforter which upon his departure he would ſend to them ſhould *abide with them for ever.*

And thus I have ſhewed you now, what courſe the Lord Jeſus Chriſt hath taken to raiſe his redeemed ones, that had loſt all their life, and ſtrength, and comfort in *Adam*, out of this their loſt condition: thus he did it meritoriouſly. Theſe were his acts for us. But now to what purpoſe is all this for any ſoules wounds, that there is Balme

in

in *Gilead*, that there is a Phisitian there, without the Balme bee applyed to its soul?

6. Lastly therefore, as Christ hath meritoriously thus raised the whole number of the Elect ones; so he Particularly, and Actually raiseth each one of those whom hee hath purchased by his bloud, *by applying himselfe unto each of their soules.* Now for the manner of this Application, the blessed Apostle describes it, *Rom.*8.30. *Moreover, whom hee did predestinate, them he also called; and whom hee called, them he also justified; and whom he justified, them he also glorified*: under Predestination is included Redemption, and Sanctification under Justification. Now therfore a little to open this mysterie of our Redemption, in the Application of it to the soules of them that shall be saved. You have seen how there came to be Balme in *Gilead*, and that there is a fulnesse and sufficiency in Christ. Now what doth the poore Elect one want that it hath lost in *Adam?* I conceive three things, 1. Life. 2. Strength. 3. Light. 1. *Life.* It is a dam-

a damned Creature in *Adam*, it wants a way of ſalvation, a pardon for its ſinnes, a righteouſneſſe to appeare in the ſight of God. 2. *Adam hath left it a weak creature*, not able to do any thing that is good; no not ſo much as to think a good thought: it wants a ſtrength to Act in, ſo as to pleaſe God. 3. *Adam hath left it a comfortleſſe creature*, without any light of Gods countenance ſhining upon it. Now all theſe are purchaſed. The firſt of them is neceſſary, to give the firſt being to a Saint. The ſecond is neceſſary, to preſerve the Chriſtians being. The third, *ad bene eſſe*, for the comfortable being of all. Chriſt is all to the Childe of of God, *Pſalme* 27. *verſe* 1. But how doth Chriſt apply theſe to the ſoules of his redeemed ones? 1. Saith the Apoſtle, *He calls them*. We ſay that in effectuall calling, which is when God joynes the irreſiſtable power of his Spirit, with the outward preaching of the Word, God doth theſe three things. 1. *Convince the ſoule of his elect veſſell*, (that is a child of wrath by Nature as well as others, *Epheſ.* 2. 3.)

what

what a condition it is in by reaſon of its Originall, and its Actuall ſinnes. 2. *Humble the ſoule* for its ſinnes, and diſcover unto the ſoule the inſufficiency of all its owne righteouſneſſe, that it is undone in its ſinnes, and undone in its righteouſneſſe: and thirdly, hee ſayes to the ſoule, *Yet there is hope*, looke up to me and live; I am as the brazen Serpent, onely looke up, and thou ſhalt live. And that the ſoule may be able to look up with a true eye, Chriſt gives faith to the ſoule, to behold him, come unto him, and to receive him by a true reſting, and relying upon his Merits for ſalvation. 2. And having thus Called the ſoule, he then *juſtifies it*: He hath in his Decree juſtified it from eternity; hee hath meritoriouſly juſtified it by his Death upon the Croſſe; but now hee doth actually and formally juſtifie it. 1. By pardoning its ſinnes, and acquitting the ſoule from the obligation it till now lay under to death, and forgetting the injury done to himſelfe by any of its ſinnes. 2. By imputing the Righteouſneſſe of Jeſus Chriſt, to the ſoule;

by

by which it appeares, the ſinner is pardoned, not without a ſatisfaction firſt given to Juſtice. 3. By accepting graciouſly the ſoule thus juſtified as perfectly righteous for the Lord Jeſus Chriſts ſake, as if it had never ſinned. And the worke of true faith in this Juſtification, is to lay hold upon it. And thus now, Chriſt applyes the merits of his Death to the ſoule, in conveying life and pardon to it: thus hee raiſeth it, ſaying to it in its bloud, live. But this is not all.

2. The ſoule is weake, and is not able to live an houre of it ſelfe; Chriſt therefore in the next place, in order to its more perfect raiſing, ſanctifies the ſoule: which implyeth two things. 1. He gives unto the ſoule new principles of grace, 2. He gives the ſoule power to act theſe principles, for as (except from him) we have nothing, ſo without him we can doe nothing, *Joh.* 15.5. Which power being given the ſoule from above, the ſoule is raiſed, and becomes ſtrong in the ſtrength of Chriſt, and ſets upon works, 1. Of Mortification, to ſubdue the ſtrong holds of Satan,

Satan, *viz.* the remainder of corruption in the ſoule. 2. Of Vivification, ſetting upon ſuch Duties as God hath required of his redeemed ones, being exerciſes of the grace which they have received from the Lord Jeſus Chriſt; he gives the ſoule power to live upon faith, to love, to deſire him, to delight in him, to do, and to ſuffer for him, to be content with him,&c.

Yea, and thirdly, In his due time he raiſes the ſoule to a comfortable life, in giving it the ſenſe of his love, a perſwaſion of its Union with the Lord Jeſus Chriſt, peace in the inward man, ſhining upon it with the light of his Countenance, which is better to it than thouſands of Gold and Silver. This I ſay he does in his due time, not to all, nor continuing it conſtantly to any, but according to his good pleaſure; thus making knowne to it the Redemption he hath purchaſed for it, and the Juſtification of its ſoule which is paſt in heaven before.

4. And laſtly, in his due time he will yet further raiſe the ſoule, by taking it to himſelf, and glorifying it with himſelf

ſelfe for ever. He will come againe on purpoſe to raiſe the ſoules of his redeemed ones from the duſt, and to take them up to himſelf in glory, that where he is there they may be alſo, *John 16. verſe 3.* Thus Chriſt hath meritoriouſly raiſed all his redeemed ones; and will apply their Redemption with the fruits of it to them in his due time; applying life to them by Vocation, and Juſtification, ſtrength to them by Sanctification, light and comfort to them by ſhining with the Light of his Countenance upon them, and finally giving them Glorification; hee ſhall then perfect his worke of raiſing us, and wee ſhall live with him in the Higheſt Heavens for ever. I have now done with the Doctrinall part, ſo farre as to ſhew you, 1. That it is Chriſt that raiſeth his Elect ones. 1. He is deſigned. 2. He can doe it. 3. Hee onely can. 4. Hee hath done it meritoriouſly for all. 5. Hee hath done it actually and formally for ſome, and will doe it for the reſt. And ſo farre as to ſhew you the manner how he did it, and doth it; both in reſpect of his owne acts, in re-

lation to the fitting himselfe for the worke, and in respect of his application of it to the soules of his servants. If now you aske me the Reasons, why, and to what end he did it? for the reasons of the particular Propositions, I have given you them before. Now for Reasons in the Generall, I shall give you them in two words.

1. The moving cause was his owne grace, because he would.

2. The finall cause was his own glory.

1. The moving cause and reason, was his owne grace and goodnesse. This is the reason of all Gods acts of grace towards the Creature, whether Election, or Redemption, or Vocation, or Justification, or Sanctification, or Glorification, the sole cause was in himselfe, because he loved us, and delighted in us, for his owne Names sake, &c. *Isa.* 43. 25. *Deut.* 7. 7. *Hos.* 14. 4. His owne will was all the reason, he did it freely, we buy without money, or money-worth. *Isa.* 55. 1, 2.

2. If you aske to what end hee did it, *It was his own glorie*; that he might get himselfe glory from poore dust and ashes,

ashes, that little thanke him for all this mercy declared to their souls. He Predestinated, Redeemed, and Adopted us, meerely *to the praise of the glorie of his grace*, Ephes. 1. *verse* 6. The end which he aimed at in Calling us was his glory, *Rom.* 9. 23, 24, 25, 26. If you aske me, why God that could as well have been glorified in the damnation of poore wretches, would chuse rather to be glorified in their salvation, and bringing them to life; I must run back again, to the Fountaine againe, meerly because *so it pleased him*, because it was his will: There wee must rest. I shall now proceed to the Application of this mysterious, sweet and precious Doctrine; and it might be applyed severall wayes: But I shall onely apply the consideration of it, as offering you ground and matter, First, of Humiliation. Secondly, of Instruction. Thirdly, of Examination. Fourthly, of Exhortation. Fiftly, of Consolation.

Use 1. First of all for Humiliation. Harke Christians, is it so, that thou wert so lost and undone, that none but Jesus Christ could raise thee, and hee hath

done it when none elſe could, and will raiſe thee higher yet: and this hee could not have done without taking thy fleſh, dying upon the Croſſe, ſuffering the bitterneſſe of his Fathers wrath? conſider then, *what cauſe thou haſt to be humbled for thy ſins.* 1. Conſidering that theſe were they put Chriſt to death. 2 that by theſe, ſince that time thou haſt crucified the Lord of life. 1. Conſider, *that thy ſins were thoſe that put Chriſt to death, Rom.* 4. 25. He was *delivered to death for our ſinnes.* Me thinks every one when they heare of Chriſts Agony and bloudy Sweat, of his Whippings, Buffetings, of his bitter Sufferings, &c. ſhould be ready to cry out with *Pilate, Quid mali fecit?* What evill (I pray) hath he done? Ah none Chriſtian, it was to raiſe thee; thou wert dead, loſt, undone, he dyed to raiſe thee; thou ſtoleſt the fruit, he climbed the tree; thou enjoyedſt the ſweetneſſe of ſinning, and he for that was acquainted with the bitterneſſe of ſuffering; He bore thy iniquity, even thine and mine too, if we be elected. Certainly, it was a great griefe of heart

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to *David*, to remember that he had an hand in the bloud of *Uriah*; that was surely *the great transgression* that hee complained of: to be sure, that heart-troubling sinne, for which hee puts up that particular Petition, *Deliver mee from bloud-guiltinesse, O God*: And questionlesse it was no small Trouble of Spirit to *Paul*, afterwards to consider, that he was one of them that were consenting to *Stephens* death, *Acts* 7. 59, 60. *Chap.* 8. *verse* 1. he afterwards repeats it with shame, *I was a persecuter*. Christian, here is one murdered by cruell hands, not an *Uriah*, not a *Stephen*; but hee that is worth ten thousand of these; not an *Abell*, (yet his bloud troubled *Cain* all his life time) but one, *whose bloud cries for better things than the bloud of Abell did*; here's the Lambe of God slaine, slaine by thy hands, he was bruised for thine iniquities, and his soule was made an Offering for thy sinnes. Is it nothing to thee, O Christian! when *Pilate* was but about to condemne him, his wife came startled in, and cries, *Have nothing to doe with that just man*; and

when *Stephen* charged the *Jewes*, Acts 7. 52. for being the *betrayers and murtherers of the Lord Jesus*, they apprehended it as a thing so hainous, that they would not endure him beyond that word, but *were cut to the heart, and gnashed upon him with their teeth. verse* 54. Christians, there is none of you here, but your sinnes were the betrayers and murtheres of the Lord Jesus, that Christ that had such eternall, sure and unchangeable thoughts of love to your soules. Ah! how great were those sins which could not be remitted without the bloud of the immaculate Lamb of God? Me thinks every one of you should sit downe and say, Ah Lord, that ever I should be such a wretch, so farre to provoke the fire of thy wrath, that nothing could quench it but the bloud of thy Sonne, that I should throw my selfe so deep into Hell, that nothing could raise mee but the blond-shedding of the deare Sonne of Gods love. You have had to doe with that just man, Christians, not to doe with condemning him, but even with the vildest acts of Barbarisme were done

done unto him; your hypocriſie was the kiſſe that betrayed him; the ſinnes of your hands and feet were the nailes that faſtened his hands and feet to the Croſſe; the ſinnes of your body were the Spears that pierced his ſacred ſide; the ſinnes of your ſoules were they that made his ſoule heavy to the death, that cauſed the with-drawings of his Fathers love from him, and made him in the heavineſſe of his panged ſoule to cry out. *My God, my God, why haſt thou forſaken me?* O ſit downe, goe alone, weep, and weep bitterly for him whom you have pierced; for thoſe ſtripes by which you are healed.

2. But ſecondly, (if any thing will move your ſoules to make your head a Fountaine of water, and your eyes Rivers of teares.) Conſider, That *this Chriſt you have crucified, even ſince his death upon the Croſſe for you.* When the Apoſtle St. *Peter Acts* 2. had made a long Sermon of Chriſts love, ſhewing the Auditors, what Chriſt had done, and what he was, he ſummeth up all, *verſe* 36. God hath made that

ſame Jeſus, (*whom yee have crucified*) both Lord and Chriſt. Now ſaith the Text, *verſe* 37. *When they heard this*, viz. (that they had crucified this Chriſt) *they were pricked at the heart*. This Chriſt (my beloved) whom you have crucified, by your youth ſinnes, and life ſins, this was he that was crucified for you. O be pricked at the hearts at this ſaying. Was it not enough that he once was pierced, ſcoffed, wounded, crucified for you, but muſt you againe crucifie him? and which of you doe it not daily ? *Cauſinus* tels us a ſtory of *Clodoveyus* one of the Kings of France, that when he was converted from Paganiſme to Chriſtianity, while *Remigius* the Biſhop was reading in the Goſpell concerning the Paſſion of our Saviour, and the abuſes he ſuffered from *Judas*, and the reſt of the Jewes, he brake out into theſe words; *If I had been there with my Frenchmen, I would have cut all their throats*; In the meane time, not conſidering that by his daily ſins he did as much as they had done. Which of us is not condemning the crucifiers of Chriſt for their cruelty, and in the meane

meane time we condemne not our ſelves, who by our daily ſinnes make him to bleed againe afreſh? Ah, let us judge our ſelves, and ſit downe and mourne; we are they that have added to Chriſts bonds, that have increaſed his wounds, and the pangs of his grieved ſoule, (which is now glorified) with our renewing luſts and corruptions: I ſhall conclude this uſe with a prayer, that God would fulfill to all our ſoules, that gracious promiſe, Zach. 12. 10. *That he would poure out the ſpirit of grace and of ſupplications upon us, and make us to look upon him whom we have pierced*, and doe pierce daily, *and mourn as a man mournes for his only Son. And be in bitterneſſe for him, as one that is in bitternes for his firſt-borne.*

I paſſe on to a ſecond way of Application, *viz.* by way of Inſtruction. Hath Chriſt and Chriſt alone raiſed us?

1. Let us hence be inſtructed, *How much the Lord Jeſus Chriſt loved us.* And here, let my ſoule be drowned in ſweetneſſe, and in ſinking cry out, O the depth of unſadomable love! What tongue? what Saint? what Angell can

Inſtruction.

can speake out this unspeakable love?
Eph. 3. 17, 18. Pray, O pray (Christians,) *That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, What is the breadth, and length, and depth and height, and to know the love of Christ which passeth knowledge.* Is it love in a friend, to passe his word for his friend, arrested, and ready to be haled to gaole, and to take the debt upon himselfe? and is it no love in Christ? yea is it not the ἀγάπη, the unspeakable of loves, for Jesus Christ, when a writ of eternal vengeance was Ready to issue out against you, to be your surety and beare the blow off, to the breaking of his own armes? Was it love in the Roman to personate his friend, and upon the Scaffold, and after to suffer for him, and is it not infinite love, for Jesus Christ to take the raggs of your flesh upon him, and indeed to dye a death upon the crosse for you? for you (deare friends) for you he was smitten, despised, rejected of men, he dyed to make you live, he was content to fall, so you might rise. Let your thoughts

thoughts ſinke in this ocean, and ſpend your lives in ſpelling the letters of love that muſt be joyned in this one word, or ſentence [*I Raiſed thee*]

From hence (Secondly) be Inſtructed, *What a perfect Saviour the Lord Ieſus Chriſt is*, he leaves nothing for thee to doe but to thanke him: hee makes the plaiſter and layes it on; *hee trod the Wine-preſſe alone, and there is none with him*; he hath left thee nothing to do but to believe his laſt words, *All is finiſhed*; he conquered ſinne upon the Croſſe, and death and hell in the grave. He will have none to be a ſharer with him, either in his worke of Merit, or Application; get but hands, he will deliver thee thy pardon ready written, granted, ſealed; nay he will help thee with hands too, *He was made perfect through ſufferings*, Hebr. 2. 10. Heb. 5. 9. *Being made perfect hee became the author of ſalvation to them that obey him.*

3. From hence (againe) bee inſtructed (Chriſtian) *What need thou and every poore ſoule hath of the Lord Ieſus Chriſt.* Thou wert fallen, and layeſt as unable

unable to helpe thy ſelfe, as an Infant throwne into an open field: Men and Angels were at their wits ends to anſwer to this queſtion, *How then can any be ſaved?* The Heavens ſaid, Salvation was not in them; and Earth ſayes, Salvation is not in us; nothing but God-man can doe this great work. *There is no other name but onely the Name of Ieſus, by which thou, or I, or any of the children of men can be ſaved.* If thou haſt him, thou haſt enough; if thou haſt not him, it is not all the righteouſneſſe of Saints, and Angels that will make a garment which will not bee too ſhort to cover thy nakedneſſe. O cry, Lord give mee Chriſt, Lord give mee Chriſt, or elſe I dye. Thinke not of thy owne merits, *thy righteouſneſſe is as a menſtruous cloth, and as a filthy ragge.* Chriſts Righteouſneſſe is ſufficient for thee.

4. Let all the redeemed ones of the Lord be inſtruſhed, *How much they owe, and ſhall for ever owe to him that is become their Saviour.* It is no ſlight mercy (Sirs) to be ſaved out of everlaſting burnings. It is a piece of love, which

which as wee can never comprehend, ſo we can never walke up to. O let us all ſay, *What ſhall wee render unto the Lord for his mercies? wee will take the cup of ſalvation, and praiſe the Name of the Lord.* You would thinke you owed a great deale to him, that ſhould exalt you from a Dungeon to a Throne. *Mephiboſheth* thought he was mightily honoured to be admitted to eate bread at the Kings Table: How much? Ah! How much, Chriſtians, is every of your ſoules indebted to the Lord Jeſus Chriſt, *who remembred you in your low eſtate?* For his mercy endureth for ever. But I paſſe on further.

From hence may every one try himſelfe, whether he be raiſed out of that loſt, undone condition wherein he was by Nature. I have ſpoke to this in the former Doctrine, but becauſe I here meet it ſo fit again, take two Notes of Triall from this Doctrine: 1. If you be raiſed, *you are raiſed by Chriſts merits.* 2. *You are raiſed according to Chriſts method.* 3 *Uſe.*

1. If you be raiſed, *It is by Chriſts merits,*

merits, all the Abana, and Parphars, of thy owne merits would not doe it. One drop of that fountaine that was set open for *Iudah* and *Ierusalem*, for sinne, and for uncleaneneſſe, is worth all the waters of thine own *Damascus*. What truſts thou in Chriſtian? Is it what thou haſt done? Alas, thou art ſo far from having any naturall ſtrength (as *Pelagians* and *Arminians* dreame) or any other ſtrength of merits, either of thy owne, or thy friends, (which Papiſts dreame of) that if all the Saints in the earth, and all the Angels of heaven, could unite their forces in one arme, and to one act, they could as little have lifted thee up out of the pit into which thou wert fallen, as thou couldſt lift up an houſe with the palme of thy hand if it were fallen downe. It was onely this mighty one, this Prince of glory, this King of power that could doe it. Say therefore as they ſay that great Papiſt concluded, *Tutiſſimum eſt Chriſti merita confidere*, it is moſt ſafe onely to reſt upon him, believe it, all other truſts are as the bruiſed Reed of *Egypt*, and as the broken ſtaffe of *Aſſyria*,

Syria, which if thou truſteth too, they run into thy hand, and pierce thee, they will cauſe thee to fall many ſtrides ſhort of heaven, when they have carried thee to their furtheſt, their *Nil ultra*. O truſt not in them, if there be all thy confidence, thou art not yet raiſed.

2. *If Chriſt hath raiſed you, it hath been in his method of Application.* Chriſt ſaves none but whom he ſanctifies, and ſanctifies none but whom he juſtifies, and juſtifieth none but whom he calls; Some men are juſtified they think, but they know not which way, and they ſhall be ſaved I know not which way too. Chriſtian, thou wert loſt and undone, thou wert in *Adams* loines as well as any, thou hadſt an adventure in his ſhip as well as any, the ſhip was wrackt. Did the Lord ever call thee? Didſt thou ever yet find a powerfull worke of Gods ſpirit (joyned with the word) upon thy heart? Did the Lord ever make thee in any meaſure to ſee thy loſt condition? Did the Lord ever yet bid thee (when thou ſaweſt thy ſelfe loſt, and wert confounded in thy

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owne inſufficiency) looke upon Jeſus Chriſt and live? Was ſinne ever yet a ſting to thy ſoule? if not, I doubt (yea I am out of doubt) Chriſt was never a true comfort to thee. Chriſt was lift up as the brazen ſerpent; now for whom was that lift up, but for thoſe that felt the ſmart of the fiery ſerpent? and no way elſe be cured. Againe, Chriſt ſanctifies before he glorifies, he hath ordained us to good works, and then to obtaine everlaſting life (though not for them) this is Chriſts method of raiſing. Doſt thou looke to be ſaved? Art thou ſanctified Chriſtian? Is thy heart changed, and thy tongue changed? Beleeve it, no uncleane thing ſhall ever enter into the new Jeruſalem. Chriſt uſeth to raiſe to holineſſe, before he raiſeth to happineſſe. But I have in the former Doctrine ſpake ſo fully to this worke of Examination, in relation to this thing (of ſo great a concernment to every ſoule as nothing can be more) that I ſhall now adde no more, but paſſe on.

Uſe 4. This Doctrine may in the fourth place be applyed by way of Exhortation,

tion: 1. To those that yet have no part at all in the Lord Jesus Christ. 2. To those that through free grace have an interest in this Saviour, and have been raised by him. — 1. Is there any poore soule here, that is to this day so miserable as that it hath no portion in the Lord Jesus Christ? Now I beseech you as an Ambassador of the Lord Jesus Christ, as in Christs stead, I beseech you get an interest in him. You have heard, he is he whom the Lord hath ordain'd to be the Saviour of the world; he is the mighty one, upon whom help was laid, yea the only mighty one upon whom help could be laid: O then, above all things, looke for a portion in him in whom alone you can be rich. Wouldst thou be saved? This all desire; Glory and happinesse are fine things, *Omnibus in voto*, every man would dye the death of the Righteous, and have his later end like his; Wouldst thou goe to Heaven Christian? he is the way: Wouldst thou live? he is the life, yea, he, and none but he. Be assured, thou art now a child of wrath, and there is but an haires breadth betwixt thee and

hell; thou art wounded, past the cure of the whole Creation, loe here is balme in Gilead: *If thou wilt enquire, enquire, returne, come.* Were there a poore wretch sicke of an incurable disease to ordinary Physitians and Chirurgians, and some rare one should come to the Towne, that alone had found out the mystery in the Art of curing that very trouble, he should be throng'd with Patients: How is it that Christ hath no more practise? he that is the great Physitian, that all the creatures are Physitians of no value to him? Alas, the reason is too perspicuous; men are sensible of their bodily troubles, but their soul-troubles are not felt by them. To direct thee a little to him; wert thou sicke of such a disease, and hadst heard of so rare a Physitian, what wouldst thou aske? 1. How shall I speake with him? 2. What must I give him? 3. How must I apply his physicke? 4. What Rules of diet or walking, &c. must I observe? 1. *Dost thou aske how thou shalt speake with the Lord Jesus Christ, to lay open thy soules wounds unto him?* And where doth he exhibite his balme?

I answer to thee: *The word is neer thee, even in thy mouth, it is the word of faith which we preach.* Behold, Christ keeps open shop: *Wisedome cries, and Understanding puts forth her voice, she standeth in the top of the high Places, by the way in the places of the paths. She cries at the gates, at the entring in of the doores. Unto you (O men) she cals, and her voice is to the sonnes of men. O ye simple understand wisedome, and ye fooles be of an understanding heare,* Prov. 8. ver. 1, 2, 3, 4, 5. The Lord Christ keeps open shop in every place. *We are the Embassadors of the Lord Jesus Christ, intreat you to be reconciled to God.* Did ever such naturall balme goe on begging? The word is neare thee, there Christ offers himselfe. Dost thou aske what is his price? 2. *He offers it freely.* Heare the Market proclamed, and the price set, Isa. 55. 1, 2. *Hoe every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat, wine and milke without money, and without price.* This is the condition, *bring nothing*; the way to have thy sacke filled as full as thou canst carry it,

is to bring it empty: Only *come*, and *live*, look up, and be healed; was there ever so cheap a Market, of so rich commodities? Christian, poore Christian, wert thou but sensible of thy soules wants, thou wouldst give as many thousand worlds (if thou hadst them, and they could be given) as there are graines of dust upon the face of the earth, to have a portion in the Lord Jesus Christ. Imagine but what a poore damned wretch would give to have but so much liberty, as to cast up a long looke to Heaven; what a comfort it would be to them, if the light of the Gospell might but shine into hell a few dayes? And is mercy offered freely? mayest thou be saved if thy owne cursed will were not in the way? Ah (Christian) turne, turne, why should thy soule dye, when there is balme in Gilead, and so glorious a Physitian there? Dost thou aske *how must I apply his blood?* 3. I answer, only by *Faith*. God so loved the world (saith the Apostle) that whosoever *beleeveth* in him should not perish but have everlasting life: Nay to speake lower yet,

on thy part is only required, *A seeking of Christs face.* Thus saith the Lord, *seeke my face and live.* The truth of it is, as the merit was Christs, so the Application is his too; *Faith* is required, but it is a gift infused, *it is the gift of God*; Indeed it is an act too, but as so, it is Gods gift, I meane the strength by which thou must act, *He is the Author and finisher of our faith* (saith the Apostle to the *Hebrewes:*) O therefore cry, cry mightily unto God (he will help thee doe this too.) Goe alone and wrastle with God, and take no answer without Christ, cry, and take no denial, like the blind man, that when the Disciples discouraged him, and Christ seemed to slight him, cryed yet the more earnestly, till the Lord said, *What wilt thou?* And he answered, *Lord that I might receive my sight.* Goe thou and doe likewise, beg, *Lord, that I might be washed with thy blood*; Lord, that my sinnes might be pardoned; though thou meetest with discouragements, and thou thinkest that thou art one that art a dog, to whom the childrens bread must not be given, yet leave

not, beg againe but for a crumme of mercy, a drop of bloud, verily thou ſhalt not goe away without comfort. 4. There is but one Quetie more. What Rules muſt I obſerve in the uſing of his phyſicke: To this Chriſt hath ſhaped an anſwer for me, *Goe thy way, ſinne no more, leſt a worſe thing befall thee.* Thou muſt take heed that thou doſt not returne againe with the dog to the vomit, and the ſwine to the wallowing in the mire. *He that is borne of God ſinneth not,* ſayes the Apoſtle, not conſtantly, nor wilfully, but weakly. This for direction: And remember this laſt, which I ſhall conclude with that of the Prophet, Ez. 18.24. *If the Righteous man turneth away from his righteouſneſſe, and committeth iniquity, and doth according to all the abominations that the wicked man doth, ſhall he live? all his righteouſneſſe that he hath done ſhall not be mentioned, in his treſpaſſe that he hath treſpaſſed, and in his ſinne that he hath ſinned, ſhall he dye, ſaith the Lord.* Shall I need adde any thing for motive? I ſhould thinke not, but only call upon you to get eyes to

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ſee your ſad and undone condition in which you are. It is no wonder that you ſhould ſay, we have need of nothing, when you thinke you are rich. Get but a true underſtanding, 1. Of your owne vile and undone condition, what an hell you carry about with you. 2. What an hell you tread over every day, and it will be enough to pricke on your ſoules to ſeeke a portion in the Lord Jeſus Chriſt: eſpecially, if yee well conſider (what I have ſufficiently proved to you) that it is impoſſible that in Heaven and earth there ſhould be found any way of ſalvation for your poore ſoules but in himſelfe. Now the Lord worke theſe things upon your hearts. 2. Give me leave now to ſpeake a word of Exhortation to you my Brethren, to whom the Lord hath of his free grace given a portion in the Lord Jeſus Chriſt, and you are become his raiſed, *redeemed ones.* The duty which I ſhall in generall preſſe upon you, is thankfulneſſe. *O give thanks unto the Lord, he remembred you in your low eſtate, for his mercy endureth for ever.* O what ſhall ye render? Chriſtians,

what can ye render to the Lord for this mercy? For Motives, Consider but every word of the Text apart, and methinks it should be Motive enough to prevaile with those that have any thing tasted of this heavenly gift.

First [*1.*] To open this word a little, and shew you what there is in it to melt your hearts into obedience. 1. *I that was infinitely above thee.* Christ was the brightnesse of his Fathers Image, God blest for ever, even from all Eternity. He was from Eternity, ἀγαπητὸς τοῦ θεοῦ, the *unicè dilectus*, the only beloved of his Father, in whom his Father tooke infinite delight; he was the Prince of glory, God blest forever. Now for an Eternall God to stoop to a poore worme: O mercy! for a King to visit an Hospitall, to come with his owne hands and dresse the putrified wounds of his meanest subject, it is a condescention scarse found amongst the sons of men, and yet if you could find it, it should come infinitely short of this condescention. 2. *I that did not at all need thee.* The Lord stood not in need of a worme, the Father was pleased

ſed with the Sonne from all Eternity, and taken up with delighting himſelfe in him, and the Sonne was againe pleaſed with the Father. They had an αὐταρκίαν, a ſelf-ſufficiency of glory, and were enough each of them to other; had it not been his bowels of mercy that had yerned towards thee for thy good, he had never been moved towards thee from any other principle. 3. *I whom thou hadſt offended.* Greater love than this is not found amongſt men, than for one to dye for his friend, yet greater love than this hath Chriſt ſhewne, that he dyed for his enemy, Rom.5.8. *Scarcely for a righteous man will one dye, yet peradventure for a good man ſome will dare to dye. But God commendeth his love to us-ward, in that while we were yet ſinners, Chriſt died for us.* O love! infinite! unfadomable love!

Secondly, conſider the Act with its circumſtances. *I raiſed* thee. 1. *Out* of a low condition. What lower than hell? that was thy portion Chriſtian, thou wert *a child of wrath by nature even as others: He remembred thee in thy*

thy low estate; his mercy endureth for ever. 2. *To a glorious condition.* It is an estate more glorious than thy naturall estate was or could be miserable, to be *free men* in Jesus Christ, Rom.6. 18. into marvellous *light*, 1 Pet.2.9. to to be *children*, and if *children then heirs of God, and joynt-heires with the Lord Jesus Christ*, Rom.8.17. *Heires of salvation*, Heb.1.14. *Heires of the Promises*, Heb.11.9. *Heires of the Kingdome*, Jam.2.5. *Ye which in times past were not a people, are now the people of God, you that had not obtained mercy, have now obtained mercy, and are become*, 1 Pet.2.10,11. *A chosen Generation, a royall Priesthood, an holy Nation, a peculiar people*: wherefore is it, but *that you should shew forth the praises of him who hath called you out of darknesse into marvellous light*? 3. He raised you by his owne falling, yes, nothing else could doe it; *Without bloud there had been no remission*, Heb 9.22. His owne soule must be grieved to the death, that your soules might be comforted; He must be *smitten, despised, rejected of men*, that *the chastisement of your peace might*

might be upon him, and by his stripes you might be healed. Was ever love like his?

Thirdly, Consider it further, in the object of this Act, *I raised thee.* 1. *Thee, not others*; Thee, not Angels; Thee, not many other men. 1. Not Angels, yet the Angels were far more glorious creatures, which (if raised) had sinned no more, but spent their time in singing forth his glory, and serving him with cheerfull readinesse all their dayes, yet Heb. 2, 16. *He in no wise took upon him the Nature of Angels, but he tooke on him the seed of Abraham.* 2. If the Lord would have chosen men, might not he have chosen ten thousand more great, more noble, more wise, that in a carnall eye were by Nature cut out far more fit to have made vessels of glory of than thou art? yet the Lord hath passed them by, he hath passed by *Eliab* and *Shammah*, that were sonnes of the same Father with thee, and hath chosen thee that wert the least of all, *Ismael* and *Esau* that were thy elder brethren, and hath chosen thee. 2. *Thee*, that wert as low as others. *Adam* left thee

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as deep in hell as any reprobate there. Loe here, the infiniteneſſe of free grace! Two were in the ſame houſe, yea grinding at the ſame mill of iniquity, and thou art taken, and the other is left; poſſibly thou wert in thy wildeſt youth, ſeeming to ride faſter to hell than the other were that were thy brethren, friends and acquaintance, yet the Lord hath raiſed *thee*, and let the others lye wallowing in their bloud, he hath not ſaid to them, *live*. 3. *Thee*, that wert his Enemy. Was ever dying love, yea love in dying extended to an enemy before? You have heard of two ſtories, one of a Grecian, the other of a Roman paire; *Theſeus* and *Perithous*, *Pilades* and *Oreſtes*, that would have dyed for their friends, each for another, but hath any offered to dye for his Enemy? *Moſes* would offer to have his name blotted out for his people, that were Gods people, and which he loved, but would *Moſes* have done it for a Philiſtine? yet this hath Chriſt done. *O love ye the Lord all his Saints!* 4. *Thee that never aſkt it.* He was found of them that ſought it not. Alas, man-

mankind lay as well without a tongue to aske, as an hand to help themselves, and behold, Christ pitied them, and amongst them thee; his love declared from Eternity towards thee, had not so much cause in thee as a poore prayer would have amounted to; he was not moved by thy sighs and teares, but by his owne infinite love. 5. Lastly, *thee that hast still Rebellion in thee.* Christ said within himselfe, when he dyed upon the Crosse, Now is my heart-bloud powred out for as vile wretches as any are, and for those that I know will requite my bleeding wounds, my dying love, with new speares and thornes; thus he knew that thou wouldst doe in the time of thy unregeneracie, yea and after thou shouldst be called too: *Who lives, and sinnes not?* Now Christian, lay these things to thy heart, meditate of, study out this love, and see if thou hast not cause to say, *My soule and all that is within me*, my tongue and all that is without me, *praise the Lord.* But, O remember! Christian, Remember! *Burnt offering and sacrifice* he doth not require, but

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this he requires, that thou ſhouldſt doe his will. O ſay, Loe I come: I am ready to do it. But more particularly let me point thee out ſome particular duties, that the Lord requires of thee, in a poor anſwer to his rich Acts of eternall love.

Firſt, hath not he thought his glory too deare to lay aſide for a while for thee, nor his Word and Truth too dear to pawne for thee, not his bloud too deare to ſpill for thee? hath he valued nothing in compariſon of thee? *O doe thou value nothing in an equall ballance with him*; be willing to deny thy ſelfe for him, who in every thing hath denyed himſelfe for thee. Thy Luſts cannot be ſo pleaſing to thee, as Chriſts glory was to him; Be content to leave them. Thy Honour cannot be ſo great as his was, which he left for thee, and became ignoble in our eyes. *Surely when wee ſaw him, we eſteemed him deſpiſed, ſmitten of God, and afflicted*, Iſa. 53. 4. But it was when *hee was wounded for our Tranſgreſſions, and bruiſed for our Iniquities, when the chaſtiſement of our peace was upon him*, and that *by his ſtripes we might be healed*. Thy Riches

Riches cannot be greater than his; yet remember him, O remember the grace of our Lord Jesus Christ, who though he was rich, yet for your sake became poore, that you through his Povertie might be made rich, 2 *Cor.* 7. Thy life cannot be more deare than his; yet he valued not his life for thee, but powred out his bloud, his precious bloud, upon the Crosse, that through his bloud thou mightest have remission purchased. Learne hence Christian a lesson of *self-deniall*: Be content to suffer for him, who was content to suffer that he might raise thee; value nothing in comparison of him. This Lesson had Saint *Paul* learned, Phil. 3. v. 7, 8. *What things were gaine to me I counted losse for Christ, yea doubtlesse and I count all things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and doe count them but dung that I may win Christ, &c.* ver. 10. *That I may know him, and the power of his Resurrection, and the fellowship of his sufferings, being made conformable unto his death.* Looke upon nothing in an

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equall ballance with him, 1 Cor. 2. 2. *I determined not to know any thing amongſt you, ſave Jeſus Chriſt, and him crucified.*

Secondly, hath Chriſt entred into a Covenant, and given his word to his Father, and kept his word with his Father for you? O then, learne of him: *Vow your ſelves to him, and keep the vowes of your lips.* Say with *David*, Pſal. 116. ver. 16. *Ah Lord! truly we are thy ſervants, we are thy ſervants, and the ſons of thy handmaids, for thou haſt looſed our bonds.* Say with *David*, Pſal. 40. *Mine eares haſt thou opened*, and bored *them*. Say, Ah Lord, we come to doe thy will. Chriſt kept his word with his Father for you, Ah, keep your word with him, pay him the vowes which you have made.

Thirdly, Hath Chriſt to raiſe you taken upon him your fleſh? O then, *Take ye upon your ſelves his ſpirit*: He hath become for you the childe of man, doe you become for him the children of God; *Be made partakers of the divine Nature, having eſcaped the corruption that is in the world through luſt,*

luſt, 2 Pet. 1. 4. Your Nature was full of imperfection and weakneſſe, the divine Nature is full of perfection and glory: He hath raiſed you, be raiſed, put off your filthy rags, and put on change of Raiment.

Fourthly, Hath Chriſt died that he might raiſe you from the death of Sinne, and from the power of the Second death? O then, *dye to ſinne*, Col. 3. 5. *Mortifie therefore your members which are upon the earth, fornication, uncleanneſſe, inordinate affection, evill concupiſcense, and covetouſneſſe, which is idolatry, for which things, &c.* The Apoſtle Saint *Paul* preſſeth the great duty of mortification from this very principle, *Likewiſe reckon yee alſo your ſelves to be dead to ſinne, but alive unto God through Jeſus Chriſt our Lord*, Rom. 6. 11. and ſo on, ver. 12, 13. *Let not ſinne therefore reigne in your mortall bodies, &c.* Ah, throw away the nailes that pierced your Chriſt.

Fifthly, Did Chriſt riſe from the dead, that he might raiſe you from the death of ſinne? *O then riſe to newneſſe of life.* The Apoſtle Saint *Paul* preſſeth

this worke of Vivification also, from Christs Resurrection, Rom. 6. ver. 4. *We are buried with him by Baptisme into death, that like as Christ was raised up from the dead by the glory of the Father, euen so, we also should walke in newnesse of life*; and so all along that Chapter.

Sixthly, Hath he ascended that he might raise us? O then let us likewise ascend after him, setting our affections *upon things which are above, not upon things which are below.* Christ who is our treasure is ascended: Let our hearts also be where our treasure is, Col. 3. ver. 1. *If then ye be risen with Christ, seeke those things which are above, where Christ sitteth at the right hand of God.*

7. Lastly, Will he yet once againe come and raise you by *glorification*? O then, *Let Christ in you be the hopes of glory.* Looke for him, he is making ready his chariot, He is bowing the Heavens, and comming downe, He hath prepared a place for his redeemed ones, and he is comming: Loe, he is comming to take them up into the chambers

bers of glory, that where he is, there they may be also. But to summe up all, let me only adde,

5. A fifth and last use of Consolation, To all the Saints and servants of God, both touching themselves, and touching others. 1. Touching themselves, against their worldly miseries and spirit-feares. 1. Art thou disconsolate (Christian,) to thinke *what a poore low estate God hath given thee in this world*, that thou art poore, despised, rejected? O consider, thou shalt have better in heaven. The Martyrs could be comforted at their bitter breakfast, to thinke they should have a good supper. There is a roome prepared for thee in glory: O be comforted in the hopes of glory. When thou canst say, I have not bread to eat, yet Christ is mine; I have not a foot of land, yet Heaven is mine; I am worth nothing, yet I blesse God I have a portion in Jesus Christ; It is enough Christian, it is enough; against thy spirit-fears be comforted. Ah (saith a Christian) *my sins, my great sins that my youth hath been guilty of make me feare,* 1. Compl.

2. Compl.

and ſit downe in bitterneſſe; yet be comforted, if thou beeſt changed: Chriſt hath raiſed thee, hee paid ranſome enough for thee, if thy ſinnes were greater than they are. It was a ſad ſaying to remember, *ſuch were ſome of you*: but it was joyfull newes to conſider, *But now you are waſhed, now you*

3. Compl. *are cleanſed*, &c. But alas (ſaith the Chriſtian,) *I ſinne every day, my backſlidings are many, I ſinne in my righteouſneſſe, my beſt duties are ſinne.* Conſider Chriſtian, Chriſt is ſtill raiſing thee by pleading for thee, it is his work to make interceſſion for the Saints.

4. Compl. But alas (ſaith the Chriſtian) *If God be with me, if Chriſt be mine, why am I thus? why doe I walke heavily?* I anſwer, Becauſe God ſees it fit for thee, thou mayſt be raiſed, both meritoriouſly and actually, though not comfortably and ſenſibly: God will ſhine upon thee when he thinks good, the Sun

5. Compl. ſhines where it liſts. Ah, But *I feare I ſhall fall away* (ſaith another) I have a baſe heart full of corruption, &c. Doſt thou feare, and why doſt thou ſo ſinne?

sinne? Dost thou thinke Christ hath taken all this paines with thee for nothing? No, no, be assured, as Heaven is purchased for thee, so it shall be given to thee. Christ useth not to doe his worke by the halves. *I have not lost one of them* (saith Christ) he knowes them by name, they cannot be missing, his worke shall not be in vaine concerning any one of his chosen ones.

Secondly, Let Christians from hence be *comforted concerning others*. 1. Such of their friends as they may sadly feare, have as yet no portion in the Lord Jesus Christ. O pray for them, weep for them, speake to them in the name of the Lord, and yet hope, that though they be not actually raised, yet they may be meritoriously raised: There is many a one that hath a white name in Gods Election-booke, and whose name Christ hath engraven upon his hands, that to us is yet a black child of wrath, a stranger to the Covenant of Grace. If their names be there, Christ will in his owne time raise him betwixt this and the Judgment day; there is a spare

roome in Heaven for them. 2. Art thou disconsolate to see some of thy friends in great terrors, in great afflictions of spirit? O rejoyce over them Christian, it is probable Christ is raising of them. Be assured, if they be his, he will raise them, there is not the lowest worme that belongs to Christ, but he hath provided an high place for them; Not the most blubber'd-eyed, uncomely Christian (in thine eyes) in the world, but Jesus Christ hath provided an handkerchiefe to wipe all teares from their eyes; Christ hath raised them, and will raise them.

One Branch of my use of Instruction I forgate in its due place, take it now in a word.

We may hence be instructed, and let us learne, *how much Christ deserves our cleaving to him in the wildernesse, in all trials, and crosses whatsoever.* I take this to be the proper use of this Text. The Spouse had fancied to her selfe what the world would say of her, how they would admire her dependance upon Christ, when he seemed to leave her,

and

and make her ſad; Chriſt replyes in the words of the Text, *I raiſed thee up under the Apple-tree*, &c. As much as to ſay; And doe I not deſerve all this love, and a great deale more? Is it for nothing that thou thus cleaveſt to me? Remember what thou wert by Nature; Remember who hath done all the good for thee that is done for thy ſoule.

I raiſed thee up under the Apple-tree, there thy mother brought thee forth, there ſhe brought thee forth that bare thee.

M

THE *SPOUSES* Carriage

In the *Wilderneſſe*, in her leaning *upon her Welbeloved*,

Opening the temper of the *Beleeving-ſoule* in her ſeverall *Wilderneſſes*;

And diſcovering the way of her comming out, by her acting of Faith on the Lord JESUS CHRIST.

In a Sermon formerly preacht in *Andrewes* Pariſh in *Norwich*: Now reprinted, being corrected by the Author.

By JOHN COLLINGS, *M. A.*

Iſa. 50. 10. *Who is amongſt you that feareth the Lord, and obeyeth the voice of his ſervant, that walketh in darknes, and hath no light? let him truſt in the name of the Lord, and ſtay upon his God.*

LONDON,
Printed for *Rich: Tomlins*. 1649.

THE SPOUSES Carriage

in the Wilderness, in their leaving upon Record

Opening the example of the following Ages in their Generation

And discovering the way of their coming safe to the Celestial Land.

In a Sermon formerly preached in Newbury Parish in Norfolk now printed, being corrected by the Author.

By John Collings, M. A.

LONDON

Printed for Rich. Tho[illegible] 1654.

TO
The Right Honorable,
his never enough Honoured *Lady*, FRANCES HOBART, Increase of Grace, &c.

Madam,

SOme time since, I presumed to present this Sermon to your Honours hands; your Ladiships acceptance then hath emboldened mee now to present it againe, with some (though very small) alterations. It presents your Ladiship

ſhip with a great piece of your Honours duty and practiſe: *Faith* (Madam) is almoſt the Chriſtians *All*; the Life of Faith is diſtinctively the Chriſtians life; and if ever there were a time for a Chriſtian to live this life, ſurely this time in which the Lord hath caſt our lot is the time. The whole Church of Chriſt is this day in the Wilderneſſe; the *Iſraelites* way to *Canaan* lay that way; And for my part, I look ſtill, that the Church ſhould keep the beaten path: and as all that have lived godly in Chriſt Ieſus hitherto have,

ſo

so I expect that all that *will* live godly, should *still suffer persecution.* The *portion in this life,* (surely) is not the portion of the Saints; here, and hereafter is too much. After Christs Suffering time we quickly read of his Ascension. The *mountaines of Edom* are given to the *children of Esau for a possession.* Immediately after the dayes of *Tribulation shall the Sonne of Man come.* And truely, the little experience of the best Saints *temper* in this *breathing* time that *England* hath had, hath made me as little to *desire*, as to *expect* an *Earthly*

happi-

happinesse. Saints have Nature in them as wel as Grace: Wantonnesse is the Daughter of *Peace*; and in our time the Mother hath brought forth *twinnes*. The *extravagancies* of *Opinion*, and *estrangements* of *affection*, the *cooled* love of truth, and *forgetting* first love; of which wee have had, and have too large experiences, I confesse have made mee little lesse than an *enemy*, I am sure an *Infidell*, to the *Churches* continued *Peace*. Broken *metalls* must bee *melted* before they will *runne* together againe; it must be a fire that must

muſt throughly *purge* away our *droſſe*, and take away our *tinne*. And as I expect for the whole, ſo for every member, at leaſt I would have them expect it for themſelves. Let us *ſeeke the Kingdome of God*, for the [illegible], all things elſe [illegible], if they come, let them be thrown in; let us bleſſe God if wee receive them. It is a *Benjamins* double Meſſe to have earth and heaven too. Let us not *build* our *expectations* high; if we have them, we ſhall but have [illegible] & ζωμία, *Dogges meat* (God feeds his Dogges with ſuch Crums,) and

ζωμία, ἴσως ἀπὸ τοῦ ζωννύναι, quaſi ζωννύμενα, ζωμία καὶ τὸ ζῶμα.

and they will bee *loſſe* unto us: Much leſſe, let us make it our worke, to get *great* things for our ſelves. (Madam,) to mee it ſeems a buſineſſe of farre greater *concernment* to *enquire* and *learne* rather what to doe in a *ſtreight*, than whether wee ſhall have a time that ſhall bee *without ſtreights*. I had rather be prepared for the *worſt*, than filled with *expectations* of the *beſt*. Here is our *comfort*, that in the *flouds*, and the *flames*, hee will be with us, that will not ſuffer the *flouds* to *drowne us*, nor *the flames to kindle upon us*.

Iſa. 43. 2.

This

This ſhort Sermon will direct your Ladiſhip to a poſture that in every condition will afford your Honour eaſe. It need not trouble us, that *there is a Lion in our way*, if wee have ſtrength to encounter him. We need not be troubled, that our way to *Canaan* lies through wildernesſes, if we have the *cloud*, and *pillar of fire*. Much fear will argue *little faith*. Yet a little while *Madam*, and *hee that ſhall come will come, and will not tarry*. Yet a while, and we ſhall be beyond the feare of *drownings*; more above *feares* than wee are

now below *enjoyments*. The great God that hath directed your Honours ſteps towards him, multiply the dayes of *Peace* to your Ladiſhip, that you may finde a nearer way to *heaven*, than *through much tribulation*; and goe *Iacobs* way, betwixt *Egypt* and *Canaan*. But if for triall the Lord ſhall carrie your Honor the way of the *Iſraelites*, it is more *triall*, and may ask more time; but in *heaven* there *cannot be* a Saint *miſsing*. Iſa. 27. 9. Iniquity onely ſhall bee *purged away*, and this *ſhall bee all the fruit, to take away ſinne*, and *when the Lord ſhall make the ſtones*

ſtones of the Altar chalke-ſtones that are beaten in ſunder, the Groves and the Images ſhall not ſtand up. The Lord in every Wilderneſſe preſerve your Ladiſhips *faith, by his power to ſalvation*; and if he brings your Honor *in*, doubt not (*Madam*,) but hee will alſo bring you *out* of everie *Wilderneſſe leaning on your welbeloved*; Which may be your Ladiſhips aſſured faith, and ſhall be (Madam) the conſtant prayer, of

Your Honors moſt obliged
Chaplain, & humble Servant in the Lord Jeſus,

John Collings.

Chaplyfield houſe,
May 21. 1649.

The Spouses Carriage in the Wilderneſſe.

Song of *Solomon.* Chap. 8. ver. 5.
Who is this that commeth up out of the wilderneſſe, leaning upon her welbeloved?

WE have already taken notice of two Travellers in the Text. Chriſt is a Traveller: For had he not come up with his Garments died from Bozra, we had been in the wilderneſſe ſtill. And the Spouſe is a Traveller; The Text ſaith, *She commeth up from the wilderneſſe, leaning upon her welbeloved.* The Text preſents us the Spouſe in motion.

Obſerve firſt, *From whence ſhe moves*, the *Terminus à quo*, that the Text

tels us is the wilderneſſe.

2. What her motion is, it is aſcenſive, *ſhe commeth up.*

3. Her moving poſture, it is *leaning upon her beloved.*

The Doctrine that yet remaines in the Text, which I promiſed to handle, is,

Doct. 3. *That the Spouſe of the Lord Jeſus Chriſt (being raiſed by him) commeth out of every wilderneſſe, leaning upon her beloved.*

I muſt take it in pieces, and handle the parts ſeverally.

Theſe foure things be couched in it:

1. *That the Spouſe of Chriſt hath had, and may ſomtimes have, her dwelling in the wilderneſſe.* That is implied.

2. *Though ſhe hath had, and may ſometimes have, her dwelling in the wilderneſſe, yet ſhe reſts not there; She comes up from it. Who is this that comes up?*

3. *She cannot come up alone; She muſt come up leaning.*

4. *She will lean upon her Beloved, and he will, and only can bear her.*

First,

First, *She hath had, and sometimes may have, her dwelling in the wilderneſſe.* Here first I muſt open the tearme *Wilderneſſe.* Secondly, I ſhal ſhew you what Wilderneſſe the Spouſe hath had, or may have, her dwelling in.

I ſhall open the firſt in five or ſixe particulars.

1. The Wilderneſſe is an *untilled place*, where wild nature is yet ſeen, that Art hath not yet tamed, no pruning hook hath lopt, the over-grown trees, no plow broke up the ſoyle to make it fruitfull; The husband-man hath not tilled the ground there, nor can *the reaper fill his hand*; It is a place juſt in its naturall ſtate, not yet manured.

2. The Wilderneſſe is a *loſing place*; no beaten road for the Traveller there to follow, no land-marks, nothing to guide him in his way, he is loſt if once in it; hee looks on this ſide, and on the other, forward, backward, every way, ſtill he ſees himſelfe loſt, knowes not whither to goe: He is in a Wilderneſſe, and knowes not the way out.

3. The Wilderneſſe is a *dangerous*

place; A man in the Wilderneſſe is a prey to the mouth of every Lion; the Lion is the King of thoſe waſte places; and the Bears, Wolves, Cockatrices, and Adders, his leſſer ſubjects: There dwells the young Lion, the Cockatrice and the Adder together, each one ſearching for his prey. It is a dangerous place.

4. The Wilderneſſe is a *ſolitary place*; where hee that walks, as hee hath no path, ſo he hath no company: The paths in the Wilderneſſe are not trodden, no beaten high wayes are there; no company but the Owles and the Oſtriches, the beaſts of the field, and creeping things of the earth. Nothing fit to be a companion for man: No, it is a Wilderneſſe.

5. The Wilderneſſe is a *diſconſolate place*; no curioſities of nature to refreſh his ſpirits with: Terror is round about him; no pleaſure to delight him.

6. Laſtly, the Wilderneſſe is a place *voyd of all proviſions*; There is neither bread for the hungry, nor water for the thirſty ſoule; no neceſſaries, much leſſe ſuperfluities.

The

The expreſſion is very apt: ſuch a Wilderneſſe, yea many a ſuch Wilderneſſe the Spouſe of Chriſt hath had, and may have, her dwelling in.

1. A Wilderneſſe of Sinne. 2. A Wilderneſſe of Sorrow. 3. A Wilderneſſe of Affliction. 4. A Wilderneſſe of Temptation. 5. A Wilderneſſe of Deſertion. Nay, laſtly, This whole life is but a wilderneſſe to her. Shee hath been in ſome of theſe, and may be in all of them; but out of all Shee cometh up leaning. Every one of theſe is the ſoules Wilderneſſe: and as they come up to Chriſt, they come up from ſome of them; and in their walking with the Lord Chriſt, they goe through ſome of them; and ſome goe through all of them.

The firſt is *Eremus peccati*, The Wilderneſſe of ſinne; and every ſoule is born in this Wilderneſſe. Man at firſt created dwelt in Paradiſe; but alas, he threw himſelfe out into the Wilderneſſe, and God lockt the Garden gate againſt him. Sinfull man perferr'd the Wilderneſſe before Paradiſe, and God allots him his dwelling there:

There was man thrown, & all mankind born in it. We are all Wilderneſſe brats by nature, *Epheſ.*2.3. *You were children of wrath by nature, even as others.* And ſinne may well be call'd a Wilderneſſe; it is *ſtatus naturalis*, our naturall condition: We are in a Wilderneſſe habit, when we are clothed with the raggs of iniquity. Ay and it is a ſtate as dangerous as the Wilderneſſe: The Lion claims him in the Wilderneſſe as his prey; and if he ſcapes his teeth, it will be hard to eſcape the Cockatrice, and young Lion, and Adder, the leſſer fry of deſtroyers: If in this ſinfull naturall condition we do eſcape the mouth of the *roaring Lion* the *Devill*, it is greatly to be feared that the Beare, and the Wolfe, and the Cockatrice, the leſſer judgments of God, will ſwallow us up: we are children of wrath, as well paſſively as actively, in a dangerous condition. Laſtly, as the Wilderneſſe is a place void of all neceſſary proviſions for the body, ſo is ſinne a ſtate voyd of all neceſſary proviſions for the ſoule: We are hungry, and naked, and bloudy, and filthy in our

ſinnes,

ſinnes, it is a wilderneſſe dreſſe, *Ezek.* 16. *As for thy nativity, in the day that thou wert born, thy navell was not cut: neither wert thou waſhed in water to ſupple thee, thou wert caſt out in the open field,* Verſe. 5. Every ſpouſe of the Lord Chriſt hath been in this Wilderneſſe. *Who is this that cometh up?* of this I have ſpoke before, and therefore paſſe it over.

The ſecond Wilderneſſe is *Eremus contritionis*, The wilderneſſe of contrition, or ſorrow for ſinne. Every ſoul is naturally in the Wilderneſſe; but every one that is in it ſeeth not that it is there: Every ſoul is born blind, though moſt think they ſee. When God opens the ſoules eyes, and ſhewes it the hell that it treads over every houre, and makes the ſoule apprehenſive of its danger, it conceives it ſelfe in a worſe Wilderneſſe than before; the phyſick works, the Patient thinks it is nearer death than before it took it. Here it cryes out, Oh, I am a loſt undone creature! Oh, whither ſhould I goe? on one ſide behold terror! on the other ſide deſpaire! If it lookes up to heaven,

heaven, there is an angry God; if downward, there is a gaping hell: Oh! whither ſhould it goe? Now it cryes out (with the Iaylor) *O what ſhall I doe to be ſaved?* I am loſt in my ſinnes! I am loſt in my owne righteouſneſſe! I know not what to doe! If I ſtay in my ſinnes I periſh; if I go out of the world I periſh. Here ſtands the ſoule turning it ſelfe every way, and ſeeing comfort no way, till the Lord Chriſt bowes the heavens, and thruſts out his arme of ſalvation, his ſhoulder of merits, and takes the ſoule by the hand, ſaying, Come (my Beloved) I will tell thee what thou ſhalt doe; I am the way out of this wilderneſſe, come out *leaning*; leane thy arme of faith upon the ſhoulder of my merits; Free grace is able to beare thee: I am thy Welbeloved, and *thy Welbeloved is thine.* And ordinarily the ſoule when it comes to the Lord Chriſt, comes through this wilderneſſe, this loſing place of conviction and contrition, and weeps her ſelfe a path, where ſhe would drown in the waters of *Marah*, if Chriſt did not hold her up. Indeed God could have

have brought the Iſraelites a ſhorter Journey, than through the wilderneſſe to Canaan; and ſometimes God miraculouſly drawes a ſoul to himſelfe, onely by the cords of mercy: God is not tyed alwayes to bring a ſoule the ſame road to heaven; *Elijah* was carried to heaven in a fiery chariot; but the more ordinary way is by *Jacobs* ladder. The common way to heaven is by the gates of hell; the way to life is through the chambers of death, through a wilderneſſe. *Who is this that commeth up out of the wilderneſſe?*

The third Wilderneſſe in which Chriſt's Spouſe may ſomtimes have her dwelling in, is the *Wilderneſſe of affliction*; bodily afflictions I meane. A Wilderneſſe is a place full of bryars and thornes; and through ſuch a wilderneſſe (the holy Ghoſt tells us) lies the Saints way to heaven: *By much tribulation* [much pricking of thrones, thornes in the fleſh ſomtimes] *muſt we enter into the kingdome of God.* The Spouſe hath a dirty way to go to marrying in; and when ſhee is marryed, ſhe hath a dirty way home too: A wilderneſſe on either

ther side. The Apostle speakes plain, *Heb.*11.37,38. *They wandred about in Sheep-skins, and Goat-skines, being destitute, afflicted, tormented, they wandred in deserts, and in mountaines, and in dens, and in caves of the earth*; And who were these that wandred thus in the wilderneſſe? They were such *of whom the world was not worthy*; the Spouses of the Lord Christ. And truely afflictions may be called a wilderneſſe, for the disconsolacy of them too; they are times of sorrow, no delights please; the spouse in affliction is in a wildernes.

4. A fourth wilderneſſe that the Spouse sometimes dwells in, is the *wilderneſſe of temptations*, The Bridegroom himself was in this wilderneſſe; *He was led into the wilderneſſe, to be tempted of the Devill*; The spirit took him thither, *Matth.*4.*vers.*1. and *Paul* was in this wilderneſſe, troubled on every side; this is Satans wilderneſſe, that he leads many a poore soule into, and it had been a sad wilderneſſe, had not our WAY been their first: If the Devill could have lost our Saviour in it, we should never have found the way

out

out of it. A dangerous, a diſconſolate place, well tearmed a wilderneſſe, as the Saint will tell you that hath been in it.

5. A fifth Wilderneſſe that the Spouſe is ſometimes in, is the *Wilderneſſe of deſertion*. Heres a ſad wilderneſſe, a deſert indeed, *Quum Deus deſeruit*, When God hath forſaken or withdrawne himſelfe from the Soule; this Deſert Chriſt himſelfe was in, *Eli, Eli, lamaſabachthani? My God, my God, why haſt thou forſaken me?* was the voice of the Lord Jeſus hollowing in the wilderneſſe: ſuch a wilderneſſe was the Spouſe in, when ſhe *ſought him, but found him not*, Cant. 3. v. 2. In this deſert the ſoule is ſolitary, her God is gone, and ſhe knowes not what is become of him; the ſoule never calls any company her company, if her God be not there. *David* was in this wilderneſſe too, he is often crying out of the wilderneſſe he was in, when God hid his face from him. The ſoule that belongs to the Lord Jeſus goes through many a wilderneſſe in this world, but ſcarce any which Chriſt hath not walkt in before it, and hewn a way through it;

through

through every wilderneſſe we may follow the Lamb in his own path.

6. Nay laſtly, The Saints whole life below, is but a wildernes. Earth is a Chriſtians deſert; while ſhe lives here, ſhe lives in widowhood; it is a ſinfull place, a dangerous place, a thorny place, and a place where ſhe finds an abatement of the joyes ſhe ſhall be ſwallowed up in in glory. Mortality is but *Meſhech*, and her beſt habitations are but *tents of Kedar*, nothing to the temple of Glory ſhe ſhall worſhip her God in hereafter; and the former deſerts are but as ſeverall corners of this wilderneſſe; but ſhe commeth up out of every wilderneſſe: That is the next branch of Doctrine I haſten to.

Branch 2. *That though the Saint of God hath had, and may have, her dwelling in the wilderneſſe, ſhe reſts not there, but commeth up out of it.*

She cometh up. It ſeemes to argue a propriety in the motion, as if ſhe were not driven nor drawne up, nor made to come, but of her ſelfe came, and of her owne ſtrength, and yet not of her own ſtrength neither; her owne

owne leggs would not beare her, for the text tells us she comes up leaning, she had fallen had she not leaned.

Here is the Question stated; what the soule doth towards its conversion, what power of doing any thing tending towards its conversion before it is sanctified, or after it is sanctified, whether it may meerly passive, what she may doe, what she cannot doe, how far she may come, where she must leave?

Whether hath the soule any power to come up out of the wildernesse of sinne to the Lord Christ, to move one step heavenward of it selfe? And here I have a narrow path to tread betwixt the Pelagians and Arminians on the one side, that would make the soule have more power than it hath: and the Antinomians and Sectaries on the other side, that are so farre from holding that the soule hath no power to come to Christ, that they would make us beleeve she hath no power to come to Church neither.

I shall not know how to determine this Question better than in the words of pious and learned Bishop *Davenant*,

Determ. Q. 9. 49. *Non potest quodvis opus ex divina promissione, ad impetrandam peccatorum remissionem, aut adeundam possessionem regni cœlorum ordinatum*, The soule cannot doe any thing that is ordained by God, or hath the promise of God, to obtaine pardon of sinnes, or possession of the Kingdome of heaven; she cannot savingly beleeve, repent, love, &c. for these are the acts of grace, and God is the fountain and donour of all grace.

1. But first, she may, by Gods generall restraining grace, without speciall and saving grace, abstaine from grosse sinnes; the heathens did so; the light of nature which God keeps from none, will shew her that this is darknesse.

2. Secondly, She may by Gods exciting grace, without any saving grace, performe many previous actions that are required of men to faith and repentance; she may by vertue of Gods generall grace, his exciting grace, goe to Church, hear the word of God, meditate of God, *procul a propria considerare & sensorum expavescere*, saith *Davenant*; Ay, and she may beg deliverance from

that

that wofull condition, which she apprehends her selfe in; but she stirrs not one of these stepps after a spirituall, but after a naturall manner, till the quickning grace of God come: A man may in a wilderneſſe conceive himselfe lost, look about for the way out, call for help, be willing to be out, yet not be one step in the way that will lead him out; and this the ſoule muſt doe ſo farr as it can: *Negamus etenim hanc gratiam regenerantem infundi hominibus inertibus, ſed animis per verbum Dei erectis, & ſubactis, & per praedictas actiones quodammodo diſpoſitis, viz.* We deny that regenerating grace is infuſed into ſloathfull men, but into ſoules ſubdued by Gods word and law, and after a manner diſpoſed by the foregoing actions; yet we ſay, that even theſe foregoing actions have their firſt motions from God; and the queſtion is whether God doth not firſt work a ſight and ſenſe of ſinne, and an humiliation for it by his exciting grace, before he comes with his regenerating, quickning and ſaving grace into the ſoule; we ſay, he doth in his ordinary courſe of his diſpenſations

Only I must bee here safely understood, that I speak according to mans apprehension; for in respect of God, nothing is first or last, he works all in an instant, all graces together in the soule; but the question lies not *whether God works the habit of Repentance before the habit of Faith*, or no; for without question he works together all his works; but whether God makes humiliation act before faith, which we say he doth; *Esau* and *Jacob* may be in their mothers womb together, but *Esau* may come out and be seen in the world before *Jacob*; yet not tying up the Almighty to this method, who can and will work any way, even which way it pleaseth him. Nor doe we say any such previous action can be performed by the Creature, *ut de merito congrui teneatur Gratiam dare*, That God is bound for the desert of any such privious action to give his inward and regenerating quickning grace; But yet this we say, that in the Church of God, where men are dayly stirr'd up by the word and spirit to repent and beleeve savingly, God will give (though not

Dave. ibid.

for

for any of these previous or dispository actions, yet) freely, regenerating grace to all such as are capable of it, unlesse they have resisted the spirit of God in the preceding operations, and rejected his quickning grace; but yet we deny, that any man can performe these actions so but he will offend and resist the Spirit of God in them: Now why, when as all resist, God should reject some, as they have rejected him, and leave them to the hardnesse of their own hearts, and work irresistibly on others who have resisted their God as much, and break open their hearts, though lock'd and barr'd against him, and fill them with quickning grace, and pull a *Lot* out of *Sodom* by force, and draw a soule out of the wildernesse by head and shoulders, I say, why he should doe it, when two are grinding at the same mill, take one and leave the other; when two are in the same field, why the one should be taken the other left; when two soules are equall in duties, fasting, mourning, in the way that God hath appointed, why he should baulke this and take the other,

when perhaps that which is taken hath been the leaſt penitent too, I will conclude with Dr. *Davenant*, is *Sacrum Adiſterium divinæ voluntati reliquendum*, A ſacred and ſecret miſtery to be left to the divine pleaſure, and the reaſon lies in the agents own breaſt; It is becauſe *he will have mercy upon whom he will have mercy, and whom he wills he hardeneth*: God is his owne reaſon, and his free grace its owne cauſe.

So then we conclude, that the ſoule cannot move one foot to a ſpirituall action ſpiritually, not by any common grace, it muſt be only by Gods regenerating and ſaving grace. So that to anſwer yet more diſtinctly to the Queſtion.

1. In reſpect of Gods exciting and preventing grace, if we looke ſo farre, we cannot come, but that preventeth us: We are as clay in the hands of the Potter, we are all dead in ſinnes.

2. But when the Lord hath changed the ſoule, then it commeth. The firſt motion upon the will is from God, before there is any motion of the will unto God; but when the will is healed of

of God, then the ſoule commeth, then the ſoule which was meerly paſſive before, is active, and will endeavour to doe ſomthing for that God that hath done ſo much for her. It followes, the drawing of Gods moſt holy Spirit; *Draw me* (ſaith the Spouſe) *and I will run after thee.* Firſt, I muſt be drawne; but then I will run: In the ſame moment God makes us to will, and we will; & yet all the efficacy of the Action comes from Gods moſt holy Spirit.

It is certaine (ſaith *Auguſtine*) that wee are willing when wee are willing, but he makes us willing, that workes in us to will and to perform, *Phil.* 2. 13. And ſo he, *Non ait hominem cogitare & velle, ſed a Deo velle.* God drawes, but he drawes the ſoule that is willing; Ay, but firſt, *Deus operatur in nobis velle.* he makes it willing. So, I have ſhewed what proprieties the ſoul hath in the Action, how ſhe commeth, and how willing ſhe is to the motion. She is drawne, but ſhe is willing to be drawne to Jeſus Chriſt. But firſt, ſhe is made willing before ſhe is willing, ay, and in her life, after ſhe is come to Chriſt, in her walking with Chriſt, *Non ſuis confidit viribus*, ſhe truſts not her owne

certum eſt nos velle quum volumus, ſed ille facit ut velimus qui operatur in nobis velle.

ſtrength, ſhe even then commeth *leaning*, which is the next Branch of the Doctrine I have to handle.

Though ſhe comes up from the wilderneſſe. ſhe comes up, not of her owne ſtrength, but leaning.

Firſt, Let us enquire what the expreſſion holds out to us.

Secondly, What is the ſoules hand.

Thirdly, Who is it ſhe leanes upon.

Fourthly, What in him ſhe hath to truſt to, and how in every wilderneſſe ſhe leans, and out of every wilderneſſe comes up leaning.

I conceive, here are foure things hinted in this expreſſion *leaning*, which I may tearme the foure fingers of the Spouſes hand, which ſhe layes upon her Saviours ſhoulders.

Firſt, *It doth argue that the ſoule is weary, otherwiſe ſhe would not leane.*

Secondly, *It is a willing poſture*; I am not forced to leane, I do it willingly: The ſoule that comes up with Chriſt is willing.

Thirdly, *It is a poſture of love*; Otherwiſe ſhe would not leane.

Fourthly, *It doth argue a confidence that the ſoule hath in the Lord, that he*

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is able to beare her; Otherwiſe ſhee would not truſt the weight of her ſoule upon him.

Firſt, it doth argue *wearineſſe*; If ſhe were not weary ſhe would not leane. Humiliation is a preface to faith, and the way to be found is to be loſt. It is not a leaning of wantonneſſe, but a leanning of wearineſſe. O Lord, I am ſinking into Hell, let me ſave my ſelfe from ſinking by thy ſhoulders; I am falling, Lord let me leane; whiles the ſoule hath any ſtrength to goe, it is too proud to be beholden to leane; *Come unto me ye that are weary and heavy laden, and I will eaſe you*, Mat. 11.29. Firſt, weary, then come: Firſt, heavy laden; then I will eaſe you: *What ſhall I doe to be ſaved* (ſaith the Gaolor?) O I am loſt I undone! I am at a Non-plus! O what ſhall I doe? I am weary! for I am farre readier to beleeve, that that Voice, *What ſhall I doe?* is rather the Voice of the ſoul (at it's *vil ultra*) ſadly ſenſible of it's loſt and miſerable condition, ſufficiently humbled in the ſenſe of it, than the voice of a ſoule, thinking it might *doe* any thing that might be but in the leaſt contributary

tary to the desert of salvation. I cannot be perswaded, to think, that when the Gaolor spake those words, prostrated by humiliation at the Apostles feet, that he had the least thought that he could throw in so much as *two mites into the Treasury* of free grace. But as it is the ordinary speech of one drown'd in the depth of sorrow; O what shall I doe? What shall I doe? though at that instant they know they can doe nothing to help themselves: So the Gaoler, in a true sense of his owne lost condition, cryes out, O *what shall I doe?* he was weary, it was time for the Apostle to bid him leane; then *beleeve* (saith the Apostle) *and thou shalt be saved.* It is but a wresting of the place, or mocking it rather, to bring it to perswade that duties preparatory were here excluded. Surely, had not the Apostles seen him humbled in some degrees, they would as well have prefixed *Repent* here, as *Peter* did to them, *Act.* 2. *Repent, and be baptized.* Christ *came not to call the Righteous, but sinners to repentance.* He is a Saviour, but it is for them that are lost in their owne feeling too.

oo. And the truth of it is, the ſoule ſcornes to leane upon Chriſt ſo long as it is able to goe alone, when it hath never a crutch of merits or duties to reſt upon, then it lookes out for ſome reſt for it's foot, for ſome ſhoulder to beare up, for ſome ſtaffe to ſtay it ſelfe upon. Leaning doth argue wearineſſe, that's the firſt.

Secondly, It doth argue a *willingneſſe* in the ſoule to come to Jeſus Chriſt; Leaning is not a forced action. Indeed (as I ſaid before) Chriſt firſt works this willingnes; he it is that gives us power to will, and it is by his power that we are willing, as it is written, *Thy ſhall be willing in the day of my power*; But he doth not let us leane before we are willing. Leaning is an action proceeds from the will. *Who is this cometh up leaning?* Pſa. 110. 3.

Thirdly, leaning doth argue *love*; who leans upon his enemies? I will not leane upon one whom I cannot truſt, I muſt have ſome good thoughts of his love. The ſoul that leans upon the Lord Jeſus Chriſt loves Chriſt, that Faith, that pretended dependancy of any upon Chriſt, that proceedeth not out of a principle

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of love, groweth out of a false root; the loving soule is only the truly beleeving soule. *Leaning is a loving posture*, that is the third.

Fourthly, It doth argue *fiduciam*, a resting, a trusting the soule upon Christ; he that leans upon another repoſeth his whole weight, truſteth his whole ſtrength upon him: He doth as much as ſay, well, I know I cannot goe alone, I cannot ſtand; but I will truſt my ſelf, upon thy ſtrength will I leane, if I fall, I fall: So the ſoule that comes up out of the wilderneſſe of ſinne to the Lord Jeſus Chriſt, doth repoſe it's whole weight upon the Lord Chriſt, it ſayes, O Lord, I am a great and grievous ſinner, I am not able to ſtand upon mine owne legges, but I truſt my ſoule upon thy armes; thou haſt mercies, and great mercies, and free mercies, if I fall, I fall; if be damned, I am damned; here I will leane. And here you have the ſecond thing plaine, *viz.*,

Secondly, *The ſoules hand with which ſhe leanes upon Jeſus Chriſt for ſalvation*, and theſe 4. things which I have hinted from this expreſſion, *leaning*

ing, are as the foure fingers of the hand of Faith. And we may thus give a deſcription of it.

Faith is the hand of a ſoule which God hath humbled, whereby the ſoule being not able to ſtand alone, nor daring to truſt to any thing elſe, and being made willing by God, out of a principle of love, layes hold upon Jeſus Chriſt, and truſts, and reſts it ſelfe upon him for her ſalvation. And that leads me to the third thing I propounded, the Perſon upon whom ſhe leanes, the text renders it, *Her beloved*; or as I conceive, the old Tranſlation better, *Her welbeloved*. The Latine *dilectum ſuum*, him that *is her* conjugally *beloved*.

This is the laſt Branch of the doctrine, *That though the beleeving ſoule comes up from the wilderneſſe leaning, yet ſhe will onely leane upon her beloved, and he only can and will beare her.*

We know, that whoſoever leanes, muſt have a perſon to leane upon. Secondly, There muſt be a capacity in this arme to beare her, ſome ſtrength, yea, there had need to be a great deale to hold up the weight of a ſoule. Firſt, let

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us enquire who the Person is, rendred in the Text *dilectum*, *Her welbeloved*; in plaine termes her Husband, one that hath more than an ordinary portion of her love.

Here are five things hinted in this Expression.

1. *It is one whom she loves.* The word signifies a speciall sort of love; and every greater includes a lesse.

2. *One that she is married to, he is welbeloved*, her deareſt love; not *charum*, but *dilectum*; one that hath a title to her.

3. *Her Beloved, not anothers Beloved.*

4. *Her Beloved, He that is her Beloved, not who was her Beloved.*

5. *Her Beloved, not her Beloveds.*

First, *It is one whom she loves.* This I hinted at before; it is a principle of love that drawes the Soule to leane upon the Lord Jesus Christ. The hatred of her selfe, hath bred the love of her Saviour in it. And no Soul loves Christ more than that wich loaths it self most. When the soule shall consider what a Brand for Hell it was in its originall, how worthlesse a worme it is, how

basely

basely it hath dealt by God, trampling upon his rich offers of Grace, scorning his Invitations. And again consider, that God hath no need at all of it; But if it were burning in hell, could be as glorious as in its Salvation, and yet would be pleased to powre out his precious bloud for it, yet so unworthy: To woo the Soule that hath need of him, and yet never praies to him, nor ever was a sutor for mercy; This breeds love in the Soule: And the more the Soule sadomes her owne misery, the more yet she loves and admires the Lords mercy, and loving thus, she leanes upon him.

Secondly, *It is one that she pleades some title to, and interest in, she cals him hers. Christ is the Bridegroome of the Soule, and the Soule is Christs Bride.* Beloved, in all this Song is taken for the highest degree of love, and nearest relation, conjugall love, therefore Christ elsewhere calls her his *Sister*, his *Spouse*; she hath a title to, and interest in him, possession of him; and in another place, *I am my welbeloveds, and my welbeloved is mine.* She is his, and

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he is hers: they have a propriety each in other. But suppose we should put the Spouse to prove her title to him, *What is thy Beloved more than anothers Beloved?* Or, why is he thy Beloved (O beleeving soule) more than the Beloved of another? shew thy title to him: And againe, why is she Christs more than another? Why should the beleever monopolize Christ? and how came Christ to be hers? she is his, and he is hers

1. *by right of gift, her heavenly Father hath given her unto him*; hence is that Phrase of her Saviours Prayer, *John.17.9. All that the Father hath given me*, and *I pray for them that thou hast given me. She hath given her selfe to him*, Cant.1. 2. *Let him kisse me with the kisses of his mouth, for his love is better than wine.* She hath said, *Draw me, and I will run after thee*; ay, and *he hath given himselfe to her*; he hath given his *grace* unher, *Gal.1.6.* And his *glory* unto her. *The glory which thou hast give me I have given them. Her Beloved* by right of gift.

2. 2. She is his, and he is hers, *by right of bargaine and sale.* The Ancients had three waies to get themselves wives; by

by gift, purchase or desert. The Fathers sold their Daughters, and the Bridegroome bought his Bride, he gave a Dowry for her. Hence when *Sechem* had a mind to *Dinah* the daughter of *Jacob*, he sayes, *Aske me what Dowry thou wilt, and I will give it thee.* Christ hath bought his Beloved; hence (saith the Apostle) *He hath paid a price for us.* A bloudy price: more than all the world was worth. But he would have her because he delighted in her, and so she is his, and he is hers, *by right of purchase.*

3. She is his Beloved, and he is hers, *by right of desert*, she deserved not him, but he deserved her. This was a third way by which the Ancients got them wives, by some gallant exploit, or great service. Their wives were sometimes given them for wages; *Jacob* served 14 years for *Rachell*, *Gen.* 29. 17. *David* for his Soveraignes daughter, encountred great *Goliah*; and afterwards robbed the Philistines of their foreskins; he paid more for her, than she proved to be worth. By this right, the beleeving soule is the beloved of Christ, he,

hath ſerved a long ſervice for her; not fourteene, but above thirty yeares, he hath vanquiſhed the *Goliahs* of our ſoules, and hath conquered our Spirituall Enemies.

4. He is hers, and ſhe is his, *by right of poſſeſſion*, he dwels in her, and ſhe dwels in him. The ſecoud perſon in the Trinity is an inmate with the beleeving ſoule, He dwels under the roofe of her heart, He hath a chamber in the ſoule, and hath pitched his tent within her, and ſhe is in him too, united each unto other, this is very plainly expreſt, *Gal.*2.20. *I live, but yet not I, but Chriſt lives in me.* I am the Carcaſſe, Chriſt the Soule; the ſoule moveth the body, ſo Chriſt moves my ſoule; I move not from any principle in my ſelfe, but from a principle of Grace. *The life I live in the fleſh, I live by the life of the Sonne of God who dwelleth in me, who loved me, and gave himſelfe for me.* Thus you ſee ſhe may well call Chriſt her Beloved, and Chriſt may well call her his Beloved, He hath a propriety in her, and ſhee hath a propriety in him alſo; hee hath marryed her

her, and dwels with her, yea, and in her, *dilectum ſuum*, her *wellbeloved* indeed.

Thirdly, It is *her beloved*, *not anothers beloved*. Every ſoule hath a *Beloved*; the Drunkard hath his beloved cups; the wanton hath his beloved Queanes; the Covetous perſon his beloved gold; The ſoule that leanes upon Chriſt, goes not a whoring after other Gods. The Spouſe of Chriſt leanes not upon the Papiſts beloved merits, nor upon the *Turks* beloved *Mahomet*, nor upon the Phariſees beloved duties, nor upon the Idolaters beloved Saints; ſhe ſayes, *Abraham knowes her not, and Iſrael is ignorant of her, but* Iſa. 63. 16. *the Lord is her Father*, Chriſt is *her Redeemer*, and her Maker, her Redeemer, is her Husband, *Creator tuus eſt ſponſus tuus*. Her beloved, not anothers Beloved.

Fourthly, *He that is her Beloved, not that which was her Beloved*. She once loved her ſins, and her luſts were the beloveds of her ſoul. The name of *Baalim* was in her mouth; her luſts were her Lords, and they ruled over her. But

now the name of *Baalim* is taken out of her mouth: she calls the Lord *Ishi*, God alone is *her beloved*. Sin was the dearly beloved of her soule, but now shee calls sinne no more *Naomi*, shee calls it *Marah*; that which was once the sweetnesse, is now the bitternesse of her soule. shee takes no pleasure in it; no, nor doth she account her duties her beloved; she useth them, but shee dares not trust her soule upon them; she dares not plead any desert in them. though once perhaps she had a Pharisaicall conceit, that her duties would be her healing, yet when she comes to the Lord Christ to leane upon his Arme, though she useth duties, and is as full of Prayer and humiliation as ever, shee knocks her hand upon her breast, and cryes *she is a sinner*. Oh, but what remedy? the knocking her hand upon her breast shee knowes cannot save her; no, for that, *God be merciful to her*, she leanes upon Christ, that is *her now Beloved*, not upon any duties, or any other merits that was before her Beloved.

Fifthly, *Her beloved, not her beloveds*.

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The ſoule that comes to the Lord Jeſus Chriſt loves him intenſly, and as ſhe loves him beſt, ſo ſhe loves him onely. As nothing ſhall have her whole heart, ſo neither will ſhe divide her heart betwixt him and another: he ſhall have her heart, and he onely ſhall have her heart, and he ſhall have her whole heart too; ſhe dare truſt her ſtrength upon Chriſt, and upon him alone: ſhe deſireth only to *be found in the Lord Jeſus*, who is her Bridegroome; ſhee is a Virgin, not a Whore, ſhe leanes not upon Chriſt with one hand, and her owne Merits with another, no, nor dares ſhee leane upon the Merits of another; ſhee durſt not truſt the weight of her ſoule upon the wings of an Angel, nor to the Prayers of a Saint; ſhe relies upon God, and upon God onely. The Papiſts leane upon Chriſt, but not upon him alone: ſhee knowes it wil be a diſhonour both to her and her husband, to take any thing *in partem amoris*, to share with her husband in his love; ſhee will keep her honour in being the wife of one Husband.

And ſo I have ſhewed you how ſhe leanes, what is her hand, who it is ſhe leanes upon, what title ſhe hath to him, what rules ſhe obſerveth in her leaning. I have but one thing more, and that is, to ſhew you what ſtrength there is in the Lord Chriſts ſhoulders to beare her; how ſhe leanes even in every wilderneſſe, and what fulneſſe of ſtrength there is in her husbands arme to keep her up from falling.

1. The firſt wilderneſſe you may remember was *the wilderneſſe of ſinne*: Here the Spouſe cannot be ſaid properly to leane upon her beloved, for ſhe wants the hand of faith to lay hold upon Chriſt, and indeed ſhe is not weary: yet I doe not know why in ſome ſenſe, even in this eſtate, the elect ſoule is not beholding to free grace; he is her Chriſt here, though he hath not yet manifeſted himſelfe to be her *Jeſus*, her Saviour. The elect ſoule in ſin is elect, and decreed to be ſaved, though ſhee be not declared to be elect; ſhe is *beloved* in decree, though God hath not actually manifeſted his love unto her: he is not *her beloved*, but the ſoule is

his

his beloved, not actually but decretally, he hath thoughts of good to her, but his thoughts are kept within himselfe, till he is pleased to reveale them to her at his best time: she is his beloved, though there be no correlation, she is in his thoughts, his Spouse, aye, and positively, not conditionally. The *Arminians* falsely dreame of Gods conditionall decrees, because they comprehend not the wayes of God: Beleeving is necessarily required, yet it was not a condition in Gods decree: The soule is his beloved, though yet there be no correlation, though she be not his wife yet, yet she is intended for his wife. To speake according to the wayes of men, I may intend to make a woman my wife, before I actually declare my intentions to her; she is my wife in my determinations and thoughts before I wooe her, though not actually my wife before I have wooed her, and she hath yielded too, there lyes only this difference, my determination must be but conditionally, if she will accept of my proffer'd love: There lyes a power in her to refuse. We may therefore make

the ſimile a little higher; A great Emperour buyeth a woman that is a ſlave which he intends to marry, and will, whether ſhe will or no; yet he will wooe her, and if it be poſſible marry her *will*, as well as her *perſon*; yet whether ſhe will or no, he will and may marry her, for ſhe is his purchaſe, ſhe is his wife in his determination before he hath married her. But yet even this ſimile is lame. (Every ſimile, comparing the wayes of God, with the wayes of man, muſt at leaſt halt of one foot) for though this Emperour hath power to force the womans body to the action, yet hee hath no power to force her will, to be willing to the action. The will is alwayes independent, *ſui juris*; but God hath power, not only to marry the ſoule, which he hath bought from being a ſlave to the Devill, but to make her willing to marry him; yet ſhe is in Chriſts decree his Spouſe, before he hath actually revealed his decree unto her: ſo though ſtrictly and properly the ſoule cannot be ſaid to *lean* upon Chriſt in the *wilderneſſe of ſinne*, yet ſhe may be

be said to be beholden unto the Lord Christ, and that thus:

1. Every soul hath the like principles of corruption, and would act to the full of it's depraved operations, were it not for Gods preventing and restraining grace. *She is beholding unto God for his preventing and restraining grace*, though here she is meerly passive.

Secondly, She is beholden unto God *for his exciting grace*. The soule heares, and fasts and prayes, meditates of her owne sad condition, though for the substance of the action it is her owne, yet it is Gods exciting grace makes her willing to heare, fast, pray, though not his speciall saving-grace, yet his common grace: But this is not the leaning meant in the Text she leanes here upon Christ, but not upon *Jesus* [a Saviour] upon God, but not as *her Beloved*. And here the soule is brought into a second wildernesse.

2. *The wildernesse of Sorrow, Contrition, Repentance*, call it what you please, though I know the later tearme *Repentance*, be controverted by some.

Yet

Yet I know not why we may not ſay, That a man may repent without ſaving-grace. And for that Repentance which they ſay muſt be the effect of faith, If I were a School-man, I ſhould rather call it Godly Sorrow, but I deſire not to play upon tearmes: And for their defining Repentance, *To be a ſorrow for ſinne out of the ſenſe of the love of God revealed in Jeſus Chriſt*, it is a definition they have deviſed for their owne purpoſe; And give them their premiſes according as they pleaſe, they would be poore Logicians if they made the concluſion to diſpleaſe them: For from hence they argue, If the love of God be the ground and cauſe of Repentance [*viz.* the love of God manifeſted and ſenſible to us, we having apprehended it by faith] the ſpeciall love of God, then faith muſt goe before Repentance, *viz.* an apprehenſion of Gods ſaving love, and reliance upon it. But I anſwer, the definition which they give us of Repentance is deceitfull; it is a definition of a *Species* inſtead of a *Genus* (as we ſay in Logick) As ſome unwary Divines define Faith,

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to be *an assurance of Gods love in Iesus Christ*. This is true, but this is a faith of the highest stamp, and many a precious soule is without this faith to his dying day.

Faith of adherence is another thing; as if I should goe to define a man to be *a reasonable creature, skil'd in all sorts of Learning*, Any man would understand me, that I did not goe about to describe a man in generall, but this or that particular man. And I say once againe, if I were a School-man, I should rather call this *A godly sorrow*, and define Repentance in generall to be *A sorrow for sin*, there is the *genus* and *differentia*: Or if there be required a fuller definition with the ground, though I conceive such a definition would be more proper to give of Repentance in it's severall kinds, than of Repentance in generall; yet we may give it thus, *It is a sorrow for sinne, arising out of the feare of Gods wrath, or apprehensions of Gods love*. And I know not, why we may not say, That a man may repent without saving grace. Bishop *Davenant* sayes, A man by exciting the grace of God, may

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Peccata propria considerare, ad sensum eorundem expavescere, & liberationem ab hoc metu exoptare, tremble for his sinnes, and mourne for them, and desire deliverance out of them, and if this be not Repentance, I know not what is, (not taking Repentance for the whole worke of conversion, as sometimes it is taken in Scripture, but) taking Repentance for a wearinesse of sinne and sorrow for it.

But those of our *Brethren* here (that are so afraid of *Babylon*, that they will run quite beyond *Jerusalem*, so afraid of being *Arminians*, or *Papists*, to ascribe any desert to duties, or tye that God hath to concurre with our duties, that they are resolved they will not be sober *Protestants*; So afraid of being Heterodox, that to avoid it, they will not be Orthodox,) tell us, that this is a *legall*, not a *saving* Repentance. It sounds ill to distinguish between a *legall* and *saving* Repentance. I will digresse a little to rend this Fig-leafe, being all they have to cover the nakednesse of their opinion: I would faine understand that tearme, *saving Repentance*, in what sence

ſence they take it; the Scripture warrants no ſuch diſtinction.

1. If they meane by *ſaving Repentance, ſuch a repentance as merits Salvation*, or ſuch a Repentance as God is tyed neceſſarily to concurre with, with his ſaving grace, I ſay, no Repentance can be ſaving repentance. No Repentance (ſaith Learned *Davenant*) can ſo diſpoſe the heart, *Ut ex merito congrui teneatur Deus gratiam cuiquam infundere.*

2. If they meane by *ſaving Repentance, ſuch a repentance, as of it ſelfe without any more adoe ſhall be ſufficient to Salvation*, I ſay againe, no Repentance can be called *a ſaving Repentance*. For, *Without Faith, it is impoſſible to pleaſe God.*

3. If they meane by *ſaving Repentance, a repentance that conduceth to Salvation*, I ſay, this kind of Repentance (let them call it legall, or what they pleaſe) is a ſaving Repentance.

4. If they meane by *ſaving Repentance, ſuch a repentance as is wrought ordinarily in ſuch as ſhall be ſaved*, I ſay, in that ſenſe this Repentance is a ſaving Repentance. Now

Now, *Whether it ought not to be preacht, as Well from law as Goſpell-motives,* is a queſtion lyes not in my way to determine; only I here my Saviour (though he were Goſpel it ſelf) preaching it from a Law-motive, *Luk.* 13.2. *Except yee repent, yee ſhall all likewiſe periſh.* Let the unprejudiced Reader judge, if damnation be not there preached as a terrible motive to Repentance: Surely I then may learne to preach from the Beſt of Preachers, and preach, *Repent, or you will goe to Hell; Repent, or you will be damn'd,* as well as *Repent, becauſe God hath loved you:* Yea, and *John* too preached repentance as well becauſe *The axe was laid to the root of the tree, and whatſoever tree brought not forth good fruit, ſhould be hewn downe and caſt into the fire,* as becauſe *The Kingdom of Heaven was at hand.* I dare not learne contrary to Chriſt, and the Baptiſts Coppy; I will preach *Mercy and Judgment*: The Law and the Goſpell go well together, let me not be accurſed for ſeparating what God hath joyned. But

Laſtly, I conceive, *Wee cannot call a-*

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ny Repentance ſaving Repentance, till the worke of converſion be wrought fully in our ſouls. Nay, I make a queſtion, whether any man (without the grace of Aſſurance) can properly call his Repentance ſaving Repentance, till he comes in Heaven. And for my owne part, I am full in the Negative. But I have digreſſed too farre, to convince ſome (who I feare are not ſo willing to ſuffer the word of conviction, as I to ſpeake it.)

We left the Spouſe in the ſecond wilderneſſe, *The wilderneſſe of ſorrow*, 'tis time we now return to her, and comfort her, and ſhew you how ſhe comes out of that, *leaning upon her Beloved.*

Here now the beloved Soule is mourning like a Turtle, and crying, *O what ſhall I doe to be ſaved?* I am loſt! oh, how ſhall I finde the way out of this wilderneſſe? O my ſins pull me back! I cannot ſet a ſtep forward! Sin trips up my heeles. The Devill tels me I am his; and my ſins beare witneſſe to his words? Now ſhe that is not the Spouſe of Chriſt, ſinkes in theſe mighty waters,

teres, she sinkes to hell in dispaire, is quite lost, if once she comes into them: But he that said not one of those whom his father had given him should perish, seeing the poore soule like *Peter*, (*Mat.* 14.30.) that thought to have trode upon those waters, sinking in them, and crying, *Lord save me or else I perish*! when he sees such a poore soules ship in which he is, though he seemes to sleepe, tost in these bitter waves, when the tempest ariseth, and hearing the soule in this Agony, crying out, *Master save me or else I perish*, now he begins to arise, and stretch out his shoulder for the soule to leane upon, speakes, and rebukes the winds, and calmes the busie tempests; when the Whale of sorrow hath sallowed up these *Jonahs*, and they are in the bottome of the Sea in the Whales belly, they cry, their God heares, and causeth the Whale to vomit them out on the dry land. Me thinks that voice of *Jonah*, is the voice of every penitent soule, *Jonah* 2. *The soule cries by reason of her affliction unto the Lord, and the Lord heares her; out of the belly of hell she cryes, and he heares her*

her voice, for he hath cast her into this deep, into the midst of the Seas, and the flouds compasse her about, and all the billowes, and the waves past over her. Then the soule saith, I am cast out of the Lords sight, yet I will looke againe towards his holy Temple: The waters compasse her about, even to the soule, the depths closed round about her, the weeds were wrapt about her head; she went downe to the bottome of the mountaines, the earth with her barres was about her, yet her Lord her God brings up her life from corruption: when her soule faints within her she remembers the Lord, and her prayers come unto him, even into his holy place. And when the soule is in this wildernesse, in the deeps of sorrow, then her Beloved doth throw her his shoulder of *supporting grace* to lean upon: that she saith as *David, Psal.* 94. 17, 18. *Unlesse the Lord had been my help, my soul had almost dwelt in silence, when I said my foot slippeth, thy mercy Lord held me up.* When the soule cryes, I am drowned! Then *the Lords mercy holds her up*: No (saith God) thou art not drowned, here is a cord of mercy

for thee to lay hold upon, and I will draw thee out by it. Here is my hand, be ſtill O ye waves, this ſoule is mine. When the ſoule is burthened with ſins, laden with the ſenſe of them; and in the ſad apprehenſion of them, cryes out, my burthen is too great for me to beare; I ſinke, I ſinke under it; then Chriſt looks out of the heavens, and ſayes, *Caſt thy burthen upon the Lord* (man) *and he ſhall ſuſtaine thee*; or, *Come unto me all ye that are weary and heavy laden, and I will eaſe you*, *Mat.* 11. 29. The ſupporting grace of God is the Anchor of the ſoule, which ſtaies the Ship of the ſoule when a tempeſt of ſorrow ariſes & the waves beat upon it.

Pſal. 55. 22.

Now this Anchor hath two flukes.

The firſt, is her Beloveds mercies and merits.

The ſecond, is her Beloveds promiſes. When ſhe is in this ſad wilderneſſe of ſorrow, her Beloved gives her a ſtaffe of merits, and mercy, and free grace to leane upon, and a clue of promiſes to lead her out of this Labyrinth: and the mercies and merits of her Beloved, have two hooks, both which take faſt hold to ſtay her ſoule. 1. The

1. The fulneſſe of them.
2. The freeneſſe of them.

First, the fulneſſe of them. The ſoule cries out, O I am damned: Chriſt ſuggeſts to her: But didſt thou never heare of one that came to ſave thoſe which were in their owne apprehenſion damned? I deſerve to dye everlaſtingly, ſaith the ſoule; oh! but did not he dye for thee, that deſerved to live everlaſtingly, (ſaith Chriſt?) I deſerve infinite torments, (ſaith the ſoule) Oh! but are not thy Chriſts mercies infinite mercies, (ſaith God?) *Thy mercy held me up.* My ſinnes have cryed up to heaven, (ſaith the ſoule;) O, but my mercies *are above the heavens,* (ſaith Chriſt) Pſal 108.5. *My ſins are more in number than the haires of my head,* (ſaith the ſoul,) but *my mercies* (ſaith Chriſt) *are more in number than the ſand which lyes on the Sea ſhore,* *Pſal.* 139.17,18. My ſins have abounded, (ſaith the ſoule;) but *my grace hath much more abounded,* (ſaith Chriſt) *ὑπερεπερίσσευσεν, Rom.* 5.20. O, but my heart is as hard as Iron, and the face of my ſinnes like Braſſe, (ſaith the ſoule;)

but that God that made the *Leviathan*, is as ſtrong as the *Leviathan*. *He eſteemes Iron as ſtraw, and Braſſe as rotten wood.* My ſinnes are many (ſaith the ſoule;) but were their name Legion, (ſaith Chriſt) I could caſt them out. O, but I am an old ſinner, I have a mountaine of ſinnes; But my mercies are from everlaſting (ſaith Chriſt,) ſo are not thy ſinnes, and I came to levell Mountaines, *Luke* 3.4. The more old thou art, the more glory ſhall my free grace have, all the world ſhall ſee, I doe not pardon thee for any ſervice thou canſt, or wilt doe me, thou muſt ere long lye downe in the grave. Thus the ſoule in this wilderneſſe of ſorrow, leanes upon the fulneſſe of Gods mercies.

2. But ſecondly, there muſt be freeneſſe, as well as fulneſſe, or elſe what hath the ſoule to doe with Chriſt? O, (ſaith the ſoule) I know that the leaſt drop of Chriſts bloud is fully able to waſh away all my guilt: But, what have I to doe with Chriſt? I am a poore creature! the fitter object for divine charity: what dowry have I for Chriſt to marry me?

me? Because thou hast nothing, therefore I will doe it (saith Christ.) If thou hadst any thing that thou thoughtest riches, I would not have married thee (saith Christ.) Thou art mistaken in my thoughts, I doe not marry thee because thou art rich, but because I have a delight in thee, and have an intention to make thee rich, *Hos.* 14.4. *I will heale their back-slidings*, I will love them freely, *Ezek.* 16.7,8,9. Now the soule being fully perswaded of this, that Christ is full of mercy, and able to pardon her, and free in his mercy, therefore willing to forgive her, and desiring nothing for her pardon, but to live like a Spouse in his sight, begins to leane, beleeving he will pardon her: But yet saith the soule, I could desire to see it under Christs hand; I thinke I could take his word now.

So she leanes upon *Christs promises*, which are as the other Fluke of this Anchor. Now sayes the soule, O that I might have it but under Christs hand, that my sinnes (which I am scarse able to thinke can be pardoned) may be pardoned, though I staid his leisure for the

sealing of it. Here she enquires for *Promises*, and *Presidents*. Did ever Christ promise (saith the Soule) to pardon such a scarlet, crimson sinner as I am? Yes, I have (saith Christ) looke *Isa.*1.18. *Though your sinnes be as skarlet, they shall be as snow, though they be red like crimson, they shall be as woull*: and so *Isa.*55.6,7. *I will have mercy upon you, I will abundantly pardon you*, Mat.11.29. O, but where hath Christ promised freely to dispence these mercies (saith the soule?) Christ turnes her again to *Isa.*51.1,2,3. *Ho every one that thirsteth, come buy of me without mony, or mony-worth*: But secondly, where did he ever pardon such a sinner as I am (saith the soule?) Christ puts her in mind of *Mary Magdalen*, *Manasses*: O, but where one that was so near hell as I am (saith the soule) an old sinner? the theefe upon the Crosse (saith Christ.)

Now it must not be understood, that Christ Jesus should reveale these Promises Audibly to the soule, but

1. Either sets his Ministers aworke to declare his Charters of Grace, and read

read the ſoules pardon.

2. Or elſe he ſuggeſts into the ſoule ſuch promiſes in ſuch a ſeaſonable time, which muſt be taken as the voice of God to that ſoule. Thus the ſoule furniſhed with preſidents, truſting upon promiſes, wipes her eyes, comes out of the wilderneſſe leaning upon her bleſſed Saviour, and ſaying, *O my ſweet Saviour! thou that haſt drawne mee from the pit of hell, and haſt reached out thy arme for a worthleſſe loſt worme, to leane upon thee. I dare beleeve thee. I now roule my ſoule upon thee, I am ſhipwrackt, but thou art my harbour; and now, O, what ſhall I doe for thee? O my God! I am ſick of love! Thou haſt raviſhed my heart! I am thine, I am thine.* Thus have I ſhewne how the ſoule comes out of the wilderneſſe of ſinne, and ſorrow, leaning upon her Beloved. And here the ſhip is in harbour, but yet ever and anon ſhe is toſſed ſtill, perſecuted, though not forſaken: This is the moſt dangerous wilderneſſe; afterwards ſhe is often in the corner of a Deſart. I muſt ſhew you how even then ſhe leanes, and how out of them

ſhe comes leaning upon her Beloved. She is alwayes a dependent creature; ſhe leanes when ever ſhe is wearied.

3. The third Wilderneſſe therefore is *the wilderneſſe of afflictions*; in this ſhe leanes; out of this ſhe comes *leaning upon her Welbeloved*, [*id eſt.*] in afflictions ſhe leanes. Chriſt is her comfort in her ſaddeſt troubles; She leanes upon him, *viz.* upon his *ſupporting grace: Thy rod and thy ſtaffe comforted me, Pſal.*23. The ſtaffe held him up, while the rod was upon his back. The rod was a comfort becauſe of the ſtaffe; the more he had of the rod, the more he had of the ſtaffe alſo. In afflictions, the beleeving ſoule leanes upon God, and ſays, *Lam.*2.20. *Behold O Lord, for I am in diſtreſſe*: Out of the belly of Hell ſhe cryes, as *Jonas, chap.*2.

Firſt, *She beleeves, that ſhe ſhall ſuffer no more than ſhe is able to beare*, 2 Cor. 12.9. *My grace ſhall be ſufficient for thee.* For Gods ſtrength is made perfect in the Chriſtians weakneſſe.

Secondly, *She beleeves, that ſhe ſhall beare no more than ſhall be for her good*, Rom.8.28. *All things ſhall worke together*

gether for the good of those that love God. She hath a Promise or two here to leane upon also, *Job* 5. v. 19. *He shall deliver thee in six troubles, yea in seven there shall no evill touch thee* : And *Isa.* 43. 2. *When thou passest through the waters I will be with thee, and through the Rivers, they shall not overflow thee : when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee.* She comes out also leaning, trusting upon God as before, that he would help her out, if he saw best, or support her in : so when she is come out, she beleeves that God loves her never the worse; neither doth she love him any whit the worse, she cryes, *It is good for me that I was afflicted.* When she is in, she beleeves she shall come out; and she commeth out with as much love to her God, and confidence in him, as ever she had before, not being weary of Gods service, because he hath smitten her : She sees a smile in a smiting, favour in a frowne, love in a lowre, and she is resolved *though he kils her*, yet to *trust in him* : she comes out of this wilderness leaning.

4. A fourth wildernesse that the Spouse is in sometimes, is *the wildernesse of Temptations.* Even in this she leanes upon the Lord Jesus Christ. They were not the Spouses of Christ, *The good ground,* Luk. 8. 13. *Which when they heard, received the Word with joy, but having no root, for a time beleeved,* and in time of Temptation fell away. The true Disciples are those that *continue* with Christ in tentations, *Luke* 22. 18. First, they beleeve, that God who is *faithfull, will not suffer them to be tempted above that which they are able: But will with the temptation also make way to escape, that they may be able to beare it,* 1 *Cor.* 10. 13. They beleeve, *in that himselfe suffered, being tempted, he is able to succour those that are tempted,* 2 *Heb.* 18. The Saints that suffered many things were in many wildernesses, *Heb.* 11. 37. Amongst the rest were in this also; and they all leaned, v. 39. *They received a good report through faith.* Yea, temptation is so farre from making a child of God let goe his hold, that it makes him lay the faster hold, 1 *Pet.* 1. 6, *Though now for*

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a ſeaſon you are in heavineſſe, through manifold temptations: yet it is that the triall of your faith (being much more precious than of gold which periſhes) though it be tried with the fire, might be found unto praiſe, and honour, and glory. In temptations they leane upon God; and they come out of theſe temptations leaning, beleeving upon God too, having found, *that he is able, and knoweth how to deliver the godly out of all temptations*, 2 Pet. 2. 9.

A fifth wilderneſſe, in which the Spouſe of Chriſt leaneth upon her Beloved, and out of which ſhe commeth leaning, is *the wilderneſſe of deſertion.* And this is one of the ſaddeſt wilderneſſes that the Spouſe of Chriſt comes in; and ſhe hath an hard work to leane here, when Chriſt ſeemeth to pull away his ſhoulder: yet even here ſhe leanes. Chriſt himſelfe did ſo: *My God! my God! why haſt thou forſaken me?* Mark the phraſe, Forſaken, yet not forſaken: the Bridegroome cryes out, he was forſaken, yet *my God.* Gods forſaking us is no ground for us to forſake him: If he ſeemes not to owne us, it 5.

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is no warrant, nor policy in us not to owne him. It is the duty of a pious ſoule, when God clouds himſelfe, yet to cry, *My God.* The bowels of the father muſt yearne upon the childe againe, if the childe cryes, and will not ſhake him off. It is a remarkable expreſſion of *Job, chap. 13. ver. 15. Though he kils me, yet will I truſt in him.* How now? if thou beeſt kill'd (bleſt *Job*) how canſt thou truſt? O immortall faith! that putteſt Spirits of confidence in the duſt and aſhes of *Job.* Let God hide himſelfe from the ſoule, and ſo kill it (For Gods ſeparation of himſelfe from the Chriſtians ſoule, is a worſe death than the ſeparation of his ſoule from his body) Yet the ſoule muſt truſt in him, it muſt, it will leane upon him. The Spouſe loſeth not, but quickens her faith in a fit of deſertion. That place of the Prophet is remarkable, *Iſa. 50. v. 10. Who is amongſt you that feareth the Lord? that obeyeth the voice of his ſervant? that walketh in darkneſſe and hath no light? let him truſt in the Name of the Lord, and ſtay upon his God.* They that feare the Lord, though they may walke

walke in a darke wilderneſſe, and ſee no ſuch light as they were wont to ſee, have no ſuch comfortable enjoyments of their God as they were wont to have, yet they will truſt and reſt themſelves upon the Lord, and come out of this wilderneſſe *leaning*.

In all the wilderneſſes of this life, the Spouſe will leane upon her Beloved, yea, and upon him alone, in all ſtates, in all conditions, upon him for directing grace, upon him for quickning grace, upon him for whatſoever ſhe hath need of, either pardon, or guidance, or direction, or aſſiſtance, or comfort, or heaven; at all times ſhe muſt truſt *in the covert of his wings*, for all bleſſings. The Spouſe of Chriſt is a moſt dependent creature. The Babe of grace is never old enough to goe alone, it hangs like a childe upon the mothers hands, and leanes like a Bride upon the Bridegroomes boſome.

Thus have I done with the Doctrinall part, having ſhewed you, how ſhe hath had, and ſometimes hath her dwelling in the wilderneſſe; and how out of every wilderneſſe ſhe commeth up,

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but leaning, and what ſtrength there is in her Saviour to beare her up *leaning* upon him, even in every wilderneſſe. *Who is this commeth up from the wilderneſſe leaning upon her Beleved?* Now let us ſee what uſe we may make of it.

And firſt here may a word of reproof, and a brand of folly be faſtened upon divers erroneous opinions and practices.

1. Firſt is it ſo that the Spouſe of the Lord Chriſt, that comes, and is married to the Lord Chriſt, comes out of the wilderneſſe of ſinne? Then this may reprove the errour and folly of thoſe that dreame of heaven, and flatter themſelves with the hopes of glory, but yet never regard comming out of this wilderneſſe. *Chriſt came not to call the righteous, but ſinners to repentance.* Theſe men dreame of Heaven, and yet never thinke of Repentance. Chriſt came to ſeeke and to ſave that which was loſt (friend) how loſt? what, inſenſibly loſt, as all of us were by Nature? This is an idle conſtruction that giddy headed Sectaries have of late deviſed to help themſelves to heaven with.

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The Devils are so lost; yet Christ never came to save them. No no friend, it is those that are lost in their own apprehensions, those that know not what to dot o be saved, those that feel themselves even in the jawes of hell: he makes apprehensions of his wrath precede the apprehensions of his love. But woe, and alas! how many thinke they have a part in Christ, That the Devill hath as great a part in Christ actually as they have? Heaven is growne the common journeyes end, and let men ride which way they list. Not the most debauched wretch in a Congregation, but aske him what he thinks shall become of him, if he dyes in that condition: why he hopes he shall goe to heaven; nay I wish he doth not say, he is sure of it too. All men are sinners: He is lost, but Christ came *to seek and save that which was lost*. Tell him of mourning for his sinnes, if he meanes to be comforted, of humbling himselfe, if he meanes to bee exalted, of feeling hell, if ever he means to feele heaven: O then, you are a *legall Preacher*. Heare what the other side saith, what those you call An-

Antinomian Preachers; O these are the only Gospell-preachers to them. This makes them to passe for such honest men: O they shew a fine Cushion-way to Heaven! that you shall not need wet a foot or eye in: But let them preach what they will (friend) beleeve him, who (although he knowes but little) yet knowes you must go out of the wilderness if ever you come there. The way is, neither the Drunkards Ale-way, nor the Adulterers uncleane way, nor the Covetous man his dirty way, nor the Ambitious mans high way, nor the Hypocrites hidden way, nor the Carnall-Gospellers formall way, nor the Antinomians easie way. It is a way through a wilderness, not a way in a wilderness: The Spouse is not described by her staying in the wilderness, but by comming out of the wilderness; *Who is this commeth out of the wilderness?*

2. Secondly, Doth the Spouse of the Lord *come out of a wilderness* of sorrow, *leaning upon her Beloved*? First, she is in, then she commeth out; then this reproves the folly of those that preach

preach men found before they were lost, and of those that dreame of *leaning* before they are in the wildernesse: The Spouse *leans*, but it is when she is comming out of the wildernesse: Is there any that preacheth down a needlelesse of duties, that mockes at mourners? that learne people a way to be found before they are lost? Examine the Scriptures before you trust them; under a pretence of exalting Faith, doe they not cry downe sorrow for sinne? and all other duties? Nay, they doe cry downe the preaching of the Law, to bring men to see they are in the wildernesse, that they might leane: Doe they make you beleeve, that preaching the Law is a piece of Anti-christianisme, and no one ought to preach it? And for their part, they will take heed of it, for feare of preaching away their hearers. O beware of this leaven! For my part, I cannot close with this novell Doctrine, when I consider,

Fifth, that this other way of preaching, hath bin that which God hath most blest by his servants labours: Witnesse our *Rogers*, our *Hooker*, our Pious *Sha-*

pard; those *three*, to which many *threes* may be added, though they will scarse come up to the first *three*. Those three Constellations of Heaven, that have more light to darke Travellers, that wandred in the night of sinne while they shined in our Firmament, then all these *Ignes fatui*; mis-leading poore Travellers. Was ever any of these *Leaders* so honoured (though they have beat up the Drums almost in every street of the Kingdome for followers) as to gather such Troopes of Saints to the Christian warfare, as these before mentioned? Did ever God honour their labours so much as these? who (poor soules!) shone in their daies like lights under Bushels too, had only the corner of a Pulpit, or a Pulpit in some blind corner tolerated them. Nay, looke upon these that have lately fallen into this Veine, and were Preachers of Gods whole truth before; was not their first fruits better, and more accepted of God then their harvest is now? Hath not God distinguished wch way of preaching he will most honour, by making the first ripe grapes sweeter then the whole

Vin-

Vintage? were it onely for this, And

Secondly, For the constant experience of the Saints of God, let them speake their minds freely; hath not this beene the way of their conversion? Have not the best Saints in Heaven cryed out of the belly of Hell before God heard their voice? Was not *Paul* strucken downe to the earth before he went in the Triumph of Glory? Did not the Gaolor come in *trembling*, and fall at the Apostles feet, and cry, *what shall I doe to be saved*; before they bid him *beleeve, and thou shalt be saved.* Neither can they evade it with saying, That trembling was not an humiliation for sinne, but occasioned for feare his prisoners were gone. Least people should wrest in that manner, The Holy Ghost hath cleared it to their hand; for before we read of his trembling, *Paul* had cryed *with a loud voice*, vers. 28. *Doe thy selfe no harme for we are all here.* Neither doe wee read, that he trembled for that at all; but like one struck senseleſſe, and his spirits dead as it were, in a fit of desperate madnesse, was about with his Sword to let out his

owne blood. Now I say, were it no more then to heare such Doctrine, contrary to the Doctrine which God hath chiefly honoured in his Servants lips, by making it efficacious for the salvation of their soules, and contrary to the experience of the generalitie of Gods Servants, if not contrary to the Preachers owne former and better thoughts and practice, it would be sufficient to make me suspend my faith, from being too hastie to beleeve this new way to heaven: But it is enough to confirme me, to heare my Christ calling, *Come unto me all yee that are weary and heavy laden, and I will ease you.* Before you are sensible of an heavy load you will need no ease, and to heare my Text speaking of leaning, but in a wildernesse; Nay, it may be noted too, The Text saith, *Who is this that commeth?* Not who is this that jumpeth up from the wildernes; I cannot fancy this going to Heaven at a running jump, nor can I like this pressing faith without preaching repentance also: *Faith is an act of an humble soule.* Nor can the soule apprehend the beautie of Christ, and

and love Christ, before it apprehends it's owne miserable conditions. The onely harme this Doctrine doth, is to make poore soules presume, instead of beleeving, for alas! Tell an impenitent soule of beleeving, it apprehends it easie, because it doth not understand it, and runnes upon a supposition, that it hath faith, when, alas, it beleeveth no more then the Devill beleeveth: sorrow for sinne is better understood by a carnall heart then faith is; for the truth of it is, the humble soule onely can tell what faith is: The other sees, neither the want they have of faith, nor yet the nature of that precious grace. Shall I tell you what pious M. *Rutherford* sayes concerning this.

„ Faith (saith he) is bottomed upon „ the sense and paine of a lost condition; Povertie is the neareſt capacitie „ of beleeving. This is Faiths method, „ be condemned, and be saved; be „ hang'd, and be pardoned; be sick, „ and be healed. Faith is a flower of „ Christs onely planting, yet it growes „ out of no soile, but out of the margin and banke of the lake, which

„ barnes with fire and brimstone——
„ *Antinomians* (saith he againe) make
„ faith an act of a lofty Pharisee, apply-
„ ing, *(immediato contactu)* presently,
„ his hot boyling and smoking lusts to
„ Christs wounds, blood, and merit, *with-*
„ *out any conscience of a precedent com-*
„ *mand, that the person thus beleev-*
„ *ing should be humbled, wearied, loa-*
„ *den, grived for his sinnes: I confesse*
„ (saith he) *This is hastie, hot work, but*
„ *it is a wanton, fleshly, presumptuous o-*
„ *pinion, that it is an immediate work to*
„ *lay hold on the promises and be saved.*
In his Book of the Tryal and Triumph of Faith, you hear the opinion of Gods Servants, and the Text mentions a comming too; *pedetentim, gradatim*, little by little, step by step: Those that come, cannot goe so fast as these, because they are *weary and heavy loaden*. Those that learne people to jump, must take away *Math.* 11. 29. the heavy load of sinnes which the Spouse hath upon her shoulders, keepes her from that hastie motion that *Antinomians* make. I doe not speake to limit the Almighties power, but to shew you his ordinarie dispensations;

tions; not what he can doe, but what he will doe, what he hath used to doe, and God ordinarily walkes in his owne paths, not in the paths our fancies make for him: we may looke for God in his ordinary wayes of Providence and dispensations of the soule; if he comes in a new way, it must be beyond our expectations; though not beyond our faith that he can doe it, yet beyond our faith that he will doe it. When wee have no word to assure us, what shall faith be builded upon? God can turne midnight into mid-day, *ipso facto*: But we know in Gods ordinary course of Providence, first comes the dawning of the day, then the morning, then the noone-day: God can take a soule and marry it, and never humble it, but where hath he promised it? where hath he done it? or if he hath done it, wee say, one Swallow makes not a Summer, one example makes not a Rule, one president makes not a law. It is no rule for thee or me to trust in that, no more then the saving of the thiefe upon the Crosse, might be a safe president for us to deferre repentance till our dying day. Let thee

and I learne to be humbled, to get broken hearts, to loath our selves, see our owne misery. Sorrow is the ordinary doore to joy, Humiliation the ordinary step to exaltation, Mourning for sinne the onely preface to Faith in the Lord Jesus Christ, in Gods ordinary way of dealing out grace. The Latine is full, *Quæ est illa quæ ascendit*, that *ascends* from the wilderneſſe: Our Translation *commeth up*, implying an aſcenſive motion, tis her running up an hil. They that run up a mountaine, if they run too faſt, they may quickly run themſelves out of breath: it is bad jumpping over a broad ditch (eſpecially if it be drowning depth) for feare if wee jumpe ſhort we jumpe our laſt. It is a great jump from the bottome of Hell to Heaven, to take it at one leape. I wiſh, thoſe that dare take it, doe not fall ſhort and drowne themſelves eternally. I had rather goe up Gods ſteps, then make ſuch a haſty motion, God give me grace to aſcend up the Saints ſtaires to the chambers of glory. *Elijah* was ſuch a favourite to heaven, that God ſent a coach for him;

But

But those that will expect till that fiery Chariot be sent downe for them too, I suppose may waite something a longer time then they desire. O beg of God to humble you, to powre out his spirit of mourning, and supplications upon you, this will learne you to beleeve (friends) It is the humbled soule only that construe that word *Faith*: it is Hebrew to others, it poseth the impenitent heart, Faith is a riddle to them: Christ findes his Spouse in the wildernesse, and there he gives her his shoulder to leane upon: But,

Thirdly, *She commeth up leaning out of the wildernesse.*

Is it the duty of a soul that is in a wilderneſse of affliction, or temptation, or desertion, to *leane* upon the Lord Christ? Then this may reprove those that are in these wildernesses, and yet cannot be perswaded to *leane* upon the Lord Christ: hence they cry out, O, faith is impossible! is it possible to beleeve that Christ will save me? me, that have scorned his salvation, and slighted his mercies? And because thou hast

slighted

ſlighted mercy, wilt thou therefore ſtill ſlight mercy? ſtill refuſe his offer of grace? Thou ſinneſt as much now in not beleeving there is mercy for thee, that haſt diſpiſed mercy, as thou didſt ſinne in diſpiſing that mercy. O why is it harder to riſe up, then to caſt downe a ſoule? Why wilt thou not beleeve, O thou of little faith? Is the mole-hill of thy ſinnes, like the mountaine of his mercies? doth the voice of thy ſinnes roare like the voice of his loving kindneſſe? Is there any humbled ſoule before the Lord? O doe not provoke God by thy infidelity now he hath made thee capable of faith: You that are Chriſtians, for ſhame, in your ſeverall wildernesſes of afflictions, temptations, and deſertions, doe not, O do not caſt downe your heads, and ſay, *who ſhall ſhew us any good?* or if you doe, ſay againe with the Saint in the enſuing words, *Lord lift thou up the light of thy countenance upon us*: Beleeve in your depths of ſorrow, beleeve in your moſt trying afflictions, moſt ſadding temptations, moſt killing deſertions,

beleeve

beleeve me, it is the greatest honour you can put upon the Lord Christ: And it is the greatest dishonour you can put upon your God, to have any diffidence in the Lords armes, any distrust in the Lords free grace. It is the property, nay, it is the duty of the Spouse to come out of wildernesses leaning.

Fourthly, Doth she leane upon God before shee can come? must he worke the first motion to make her willing, before she can beleeve in him?

Then how are those to be here reproved, that would make mans will to be the Author of its first motions unto God. *Pelagius* was a great defender of it. First he would hold, *That the grace of God was not necessary, but by the law of nature we might be saved.* 2. *That the grace of God* (which the Apostle speaks of) *was only in giving the law of nature.* 3. Driven from this, he would maintaine, *that the faculties of the soule, and their naturall Actions was the grace of God, understood by the Apostle.* Yet here is no leaning upon our Beloved.

After-

* *Si quæratur an ex suis Naturalibus viribus anima aliquid afferat ad suam conversionē, vel renovationem, vel aliquam facultatē, vel actionē, quæ vel partialis causa, vel quocunque alio modo appelletur, vere respondetur quod habet se merè passivè.* Chemni. in loc. de lib. Arbitr.

Afterwards he would maintaine.* 4. *That the grace of God was necessary for sinnes past, but it was in the power of mans free-will, to avoid or commit sinnes for the time to come, and to resist rebellious corruptions.* 5. After this, he would maintaine, *That some men indeed were weake, and must doe all by the grace of God, others that were stronger might act good by their owne will.* But still only some Spouses leane. Lastly, he would maintaine, (and the Arminians still from him:) *That grace did indeed helpe a good worke, but it had its first motion from our wils, or at least might have: and the will had a negative voice, and might resist and crosse grace which did not work irresistably in the soule, to force the soule to him.*

* *Quæ de gratia Dei præveniente, & præparante, & operante traduntur, hunc habent sensum, quod non nostræ partes priores sunt in conversione, sed quod Deus per afflatum divinum præveniat, post hunc autem motum, voluntatis divinæ factum, voluntas humana, non habet se mere passivè sed mota & adjuta, à spiritu sancto non repugnat sed assentitur.* Ib.

(a) I would not rake up these graves, did not these ghosts walke in these our dayes, when every grave of Heresie is unbowelled, and no one takes care to throw the dirt upon them againe. Nay, and the *Papists* having beene tainted with this Leven, the Sententiaries now tell us, (b) *That a man without grace, meerly by the strength of his free will, may avoid any mortall sinne, and prepare himselfe for Gods free grace, and fulfill the Commandements of God*; Quoad substantiam actus, *for the substance of the Act*, (c) And another more impudently maintains, *That a man without any grace of God (by the meere strength of nature) may doe workes morally good, yea, even such as God shall be bound to concur with, and give his speciall grace for.* Even thus going back from their owne great Rabbies, one of which was pleased to confesse, (d) *That a man without the grace of God, could not but sinne both mortally and venially.* What is become here of the Beloveds leaning? but no more of these; only if you heare such Doctrines (as you may heare any thing in these dayes)

a *Cassianus Monachus Pelagii Doctrinam amplexus est. Faustus Hormisda & Ben.*

b *Hominis est preparare se. Aqui. in Sum. Theo. Acquiescere & assentiri est nostrum.*

c *Quibus de congruo meretur gratiam facientem. Scotus.*

d *Homo sine gratiâ Dei non potest non peccare & mortaliter & venialiter. Lom.*

dayes) beleeve them not.

5. *Spiritus Sanctus prævenit, movet & impellit voluntatem in conversione, non otiosam, sed attendentem verbo.* Chemnit. *Vel per speculationem somniorum, vel per simulationem orationis illabi efficaciam Spiritus Sancti.* Vid. D. Featly. Dippers dipt.

Doth God move the will attending him in duties, first? secondly, when the will is thus moved, doth it then come? when it is drawne, doth it runne? Then this reproves the *Enthusiasts* of old, the *Anabaptists*, *Antinomians*, *Seekers* of our dayes, that hold, first, there is no need of duties. *Enthusiasts* of old affirmed, *That for the receiving of the Spirit of Promise and saving grace, the Spirit of God was either infused to them in a dreame, Vel per simulationem orationis*: Ay, and the motions of the Spirit, were as sensible in their flesh as the beating of the pulse, so blasphemous were they growne; and thence they would lye, and gape for Revelations, and so indeed they may have a suggestion from the Devill, but scarse a Revelation from God. Oh! How in these dayes are men tainted with these lazie, Opinions! slighting duties, vilifying Sabbaths, neglecting Ordinances; that if poore people would truely now give account of their growth in grace, and of their learning godlinesse: many of them might truly.

As

As the child that ye have heard a story, in the learning of its Primmer, boasted to the father that it had learned past *grace*. Is not this the miserable learning of our dayes? that men are grown past grace, past Prayer, past Ordinances, past all duties?

6. Againe what you have heard, that after the soule is drawne, then it comes, may shew us the falsenesse of another Doctrine of *Enthusiasme*, too briefe even in these dayes also: that the soule is meerly passive, even after the worke of conversion also, and is even then a meere stone. *Draw me* (saith the Spouse) and then, *I will runne after thee*. Indeed, after our conversion, the will is but in part sanctified, and the Image of God in us will want of his first integrity, after it is renewed: but

See the Booke set out from the Ministers of New-England of the Hereticks, &c. Past

conversionem concurrit voluntas, non tamen quasi suis viribus adjuvet spirituales actiones. Semper addendum est non esse plenam libertatem, in sancto renato, sed virtutem in infirmitate perfici. Chemnit. *Intelligant se filii Dei sint spiritu Dei se agi, ut quod agendum est agant, & cum egerint, illi, à quo aguntur gratias agant. Aguntur enim, ut agant, non ut ipsi nihil agant.* Aug.

Christs

Christs strength is perfected in our weakneſſe; we muſt underſtand if we be the children of God, that God hath therefore wrought in us, that we might alſo worke ſomething, and when we have wrought it, give thankes to God, who hath made us to worke; for God hath wrought in us, that we might worke, not that we ſhould be idle. Thus I have laboured to you to divide the Truth from Errour; Now you have heard of the leaven of theſe Phariſees; take heed of it.

In the next place, what you have heard, that the ſoule that comes to the Lord Jeſus Chriſt, leanes upon a new Beloved, not upon her old beloveds, may ſerve to reprove thoſe that would faine plead a title to Chriſt and have a portion in Chriſt, but they will not take Chriſt alone: two ſorts there are of theſe; The one cannot leave their old beloveds, and the other cannot truſt this Beloved. O the wicked man would have his portion in Chriſt, if he might but have his luſts too, his pleaſures, his profit; but to take Chriſt, alone, O this is ſuch a hard ſaying that they

they cannot beare by any meanes; If Christ and his lusts would lye both in one bed, Christ at the feet, and his lusts at the head, then Christ should be as welcome as any thing to him; but he is loath to sue a divorce from this Beloved, he is loth to part with his old love for a new, till he seeth how he can love him; but at a venture he will take him *in partem amoris*. O wretch! flatter not thy selfe, if Christ be thy Beloved, he will endure no Polygamy; you must leave your sinnes, or be without Christ. The true Spouse leanes upon her *Beloved*; not upon her *Beloveds*, upon her now *Beloved*, she forsakes her old.

Lastly, this may serve to reproove,

1. Those that would leane upon Christ, but they dare not trust their soules upon Christ alone. Forsooth he will be the Spouse of Christ, but he must leane upon Christ with one hand, and his good works with the other. The whore of *Babylon* commits adultery with her selfe.

2. Under this lash comes a better ranke of people, that when God hath

ſhewed them their owne ſinfull, ſad condition, they doe not only performe duties, pray, and mourne, and repent, and be humbled, all which they ought to doe, but they are ready to reſt in them, and make them their Beloved: It is naturall to the ſoule, that God hath made to loath its ſinnes, to love its duties; it finds duties almoſt as conſentaneous to its nature, as ſinnes were before; and it is too ready to thinke that its ſaving, or damning, depends upon ſuch a quantity of teares, and humiliation: Hence, you heare ſoules in this condition, often complaining; Oh! I could beleeve, if I were humbled enough, if I could but mourne enough. This ſoule doth well to be ſenſible of the hardneſſe of its owne heart; and it is too true, it can never mourne, it can never be humbled enough. But it doth ill to think that free grace ſtints its operation, and bleſſed influence, to ſuch a quantity of teares, if it be humbled enough, to ſee its want of Chriſt. The water runs through the river, that is the way to the Sea, but it doth not reſt in the river, but with a ſwift and continued motion,

runs

runs betwixt the banks, till it comes, and is ſwallowed up in the Sea: Even ſo the ſoul ought to run through duties, but not to reſt betwixt the banks of duties, but to run through, till it come to the Sea of free grace, where it will be ſwallowed up of infinite mercy; and our imperfections will be drowned in his infinite perfection; we ought to take duties in our way to Chriſt, but not to make duties our *Jeſus*. God hath ordained that they ſhould fit us for him; but it is written, *My glory will I not give to another*. The glory of the Lords free grace, is his greateſt glory; he will not give that to any other: None ſhall ſhare with him in his Spouſes love, he is a jealous Saviour. The Spouſe leanes upon her *Beloved*, not Beloveds: Thus I have done with my uſe of reproofe.

The next uſe is for examination, here may every one try himſelfe whether he be the Spouſe of the Lord Jeſus Chriſt, or no: Even by what hath been already ſaid; I will reduce it all to three heads:

Firſt, Examine thy ſelfe, *whether thou beeſt out of the wilderneſſe of ſinne, yea, or no.*

Secondly, *Whether thou wert, or art in any other wilderneſſe, yea, or no.*

Thirdly, *What was, or is thy demeanour in theſe wilderneſſes thou haſt been, or art in, and how haſt thou come, or doſt thou come out.*

Examine whether thou beeſt not in the wilderneſſe of ſinne, yea, or no: It was given as the Character of the Spouſe, to come out of this wilderneſſe. O, but how ſhall I know that? (will the ſoule ſay.) I will name two or three notes, by which thou mayſt ſuſpect thy ſelfe as from probabilities.

1. The wilderneſſe, it is *an inculte place*; a place where the ſoyle was never tilled, it is hard almoſt as a milſtone; the over-growne Trees were never pruned, the unruly boughs never lopt, the buſhes never cut or ſtubbed: doſt thou find thy heart in ſuch a condition, that it is as hard as ever; neither judgement breaks it, nor mercy melts it, the fallow ground of it is not plowed, nor the ſeed of righteouſneſſe ſowne in it? Thy unruly luſts are not tamed, thy life is as much overgrowne with ſinne as ever it was: thy ſinnes were never yet

cut

cut off from the body of thy life. O friend I ſuſpect thy ſelfe; Thou mayeſt juſtly feare, yea, and know too, that thou art not the Spouſe of Chriſt, thou art in the wilderneſſe, in thy naturall eſtate.

Secondly, The wilderneſſe is *a barren place*, it brings forth no corne for the ſickle, no wholſome fruit, no grapes for mans pallat; for *can a man gather grapes of thiſtles, or figgs of thornes?* No paſtures wholſome for the beaſts. *The fire hath devoured the paſtures of the wilderneſſe, Joel* 1.19. And God complained that *Nineveh* was *dry like a wilderneſſe, Zeph.*2.13. Art thou a barren, and unfruitfull creature, that doſt nothing for God? thy heart is a barren heart, no ſeeds of good are ſown there; thy tongue is a barren tongue, no good words come out thence; thy whole ſoule a barren ſoule; not a good action upon the record of thy life. Indeed, no ſoule can be barren, the ſoule is of a working nature; but ſinfull works are *unfruitfull workes* (in the Apoſtles language.) *The unfruitfull workes of darkneſſe*, and *what fruits had ye of thoſe things, whereof you are now aſhamed?*

Gods Spouse is a fruitfull creature, *Gal.* 5.22. *The fruit of the spirit is love, joy, peace, long-suffering, &c.* A barren soule is alwayes a wildernesse-soule. Those that are borne of God, bring forth fruits unto God.

Thirdly, thou mayest know whether thou beest in the wildernesse or no, by the company thou delightest in: It is a knowne rule, *Noscitur ex socio qui non dignoscitur ex se.*

He that is a wildernesse-creature, loves wildernesse-company; the Wolves, and Beares, and Foxes: but he that is out, keeps the company of men; dost thou love the wildernesse-company? the swinish drunkard, the politike Fox, the malitious Lyon, the venomous lyer and slanderer, the lascivious wanton, more than the Children of God? Oh suspect thy selfe! *By this we know* (saith *John*) *that we are translated from death to life if we love the Brethren. Lazarus* when he was raised from the grave, we do not read he went to keep the dead men company againe: those that God hath raised from the death of their sins, live amongst living men, and de-

delight in living mens company. Thus examine whether thou beeſt come out of the wilderneſſe of ſin, or no.

Secondly, As comming out of the wilderneſſe is a ſigne of the child of God: ſo being in the wilderneſſe, is likewiſe a note whereby thou mayeſt know thy ſelfe. Gods Spouſe comes out of one wilderneſſe into another, out of the wilderneſſe of ſinne into the wilderneſſe of ſorrow, and out of that to their Saviour. Wouldeſt thou know whether thou art found, or no; *Examine whether thou wert loſt or no*: Wouldeſt thou know whether ever thou wert a beleever; examine whether ever thou wert a penitent, or not. This is Gods ordinary way; thence he complaines of his people, that *they would not repent, that they might beleeve in him.* Doſt thou find God in another manner of working in thy ſoule? bleſſe God for it; and if thy title be good to heaven, which will be knowne by thy walking with God, beleeve me, God hath uſed thee kindly, heaven hath coſt thee cheaper then it coſts many a poore ſoule; and walke humbly before God,

becauſe he hath not *humbled thee under his mighty hand*, as he hath done many another poore creatures: And though I would not condemne thoſe that plead their title to heaven this way, for feare I ſhould condemne *the generation of the righteous*, yet beleeve me, I ſhould ſuſpect it in my owne cauſe. *They that goe out weeping, and carry precious ſeed, ſhall returne rejoycing, and bring their ſheaves with them.*

2. Examine thy ſelfe, *What other wilderneſſes thou meeteſt with? Afflictions, temptations*, &c. I would not give this as an infallible marke; yet God ſayes, *whom he loves he chaſteneth, and ſcourgeth every child whom he receiveth*: and thence the Father drew out his Concluſion, *Unicum Deus habuit filium ſine peccato, nullum ſine flagello*; God had one Sonne without ſinne, but none without a rod. But I know, even the wicked ſometimes begin their hell upon the earth: and though I would ſuſpect my ſelfe if I met with no afflictions, yet I would not be glad to have a life full of croſſes and afflictions, my beſt evidence for heaven. I rather named

med this for a preface to the next note.

3. Examine *how thou carriest thy selfe in the wildernesse*; there is a different carriage betwixt the child of God, and the child of the Devill in afflictions: the one sinkes into the grave with despaire, the other lifts up his head to *Sion* with hope: the one is prest to death under crosses, the other above all crosses. *Cain* cries, *my punishment is too heavy for me to beare*; *Job* cries, *though he should kill me, yet I will trust in him:* The Reprobate cryes, Who is *the Lord that I should wait for him?* The Saint sayes, *I will patiently wait for the Lords Salvation*: the wicked man dyes, the Saint leanes: the eyes of the sinners faile that day; but the Saints look up to *Sion*, from whence comes their helpe that day.

4. Examine *How thou hast come out of thy wildernesse?* of thine owne strength or leaning? Canst thou say, That God *knew thee in the wildernesse, in the land of great drought*, Hos. 13. 5. If thou thinkest thou camest out alone, thou art there stil, What gave thee comfort in the depths of sorrow? what?

thy

thy merry company? did thy duties do it? If any thing did it but thy Christ, I feare thou art still in the Wildernesse: when thou didst mourne, *as one that mourneth for his onely begotten sonne*, dist thou *look upon him whom thou hadst pierced*? there is nothing but the blood of Christ can give a cordiall to a fainting soule; nothing but the hand-kerchiefe of free grace that can wipe thine eyes; nothing but the blotting out of the hand-writing, which was written in Gods Booke, and thy owne conscience against thee, that can make thy heart leave trembling, and thy knees leave beating together for terror. Thou canst not come out alone, if ever thou camest out, it was learning.

5. Examine thy selfe, *How thou hast carried thy selfe since thou camest out?* How hast thou beene since thou wert humbled, and lost in the wildernesse of sorrow? What effects hath the wildernesse of sorrow wrought upon thee? Hath thy sorrow beene like the sorrow of *Achan*, that thou hast been onely sorry because thou hast been under an Attachment of wrath? Or like

Ahab,

Ahab, renting his cloathes, putting on his sack-cloth, and going softly? 2 Chron. 22. Or like *Pharoah*, saying, *I have sinned? Exod.* Or like *Balaam*, saying, *I have sinned, I will returne back againe?* when he might have had more thanks for his labour and never have come there, he had checks enough. Art thou worse when thou comm'est out of the wilderneſſe of affliction, that wee may brand thee with *Ahaz* his Brand, *This was that King Ahaz?* Or doeſt thou come out of thy Afflictions leaning, with thy weak faith ſtrengthened, and thy ſtrong faith confirmed? Haſt thou loſt no graines, but got in the fire? Is thy gold as good weight now as before? it is a good ſigne it is good then. But I haſten to the next Uſe, which may be to informe us;

Firſt, *The ſad condition that all unbeleevers are in.*

Secondly, *The joyfull condition that all the Children of God are in.*

Thirdly, *The great love of God, that he would ſend Chriſt to ſeeke us up in the wilderneſſe, and give his hand to*

poore

poore creatures to lead them out.

And lastly, If in every wildernesse wee must leane upon the Lord Jesus Christ, *It may informe us, what need wee have at all times to walke close with the Lord Christ.* First, here see the sad condition that all men and women by nature are in, that have not the Lord Jesus Christ. It consists in two things:

First, *They are in a wildernesse*: Sinne is a wildernesse. Now which of you (friends) but would thinke himselfe as good as a dead man if he were in the midst of an *Arabian* desert, that he could not see any possibilitie of getting out, nor any comfort he could enjoy there: terror on every side, comfort on no side; the Lyons and beasts of prey of every hand ready to devour him, and it is well if he can keepe his flesh for food for himselfe, for he can get no provision for his body, nothing, except he would eate the barke of trees, or the parched grasse. What man would not tremble, to thinke of one that should be condemned to such an axile? Doe not your hearts pittie as oft as you think of those poore men that were

were left but halfe a yeare in *Greenland?* And yet O Lord! How few pittie themſelves! O poore creatures! *Mutato nomine de te fabula narratur*; the Story is thy owne, apply it therefore: You that are in your ſinnes are all in a ſad wilderneſſe; the judgements of God, like the beaſts of prey, are ready to ſwallow you up on every hand; 'tis a miracle of mercy you are not in hell; there is but a thread betwixt you and death; the Sword of Gods wrath hangs over your head, while you are at your Drunken Banquets of ſinne: Oh! what comfort? what joy can can you have in the wilderneſſe (friends?) that when you lye downe at night, you know not but you may wake in the morning paſt Repentance, even with Hell flames about you; as the Lord lives, there is but a haires breadth betwixt you and Hell.

2. Conſider, *That you have no one to helpe you out of any wilderneſſe*; if Chriſt be not yours, nothing is yours: what will you doe in a ſtormy day of Affliction, when you ſhall cry unto God, and he ſhall ſay unto you, as he once

once ſaid to the roaring *Iſralites*, Jud. 10. 14. *Goe, and cry unto the gods which you have choſen; let them deliver you in the time of your tribulation.* Cry unto your Gold now, unto your Luſts now, truſt your Riches now, make you a golden Calfe! See if it will now ſave you. O think! You that live in ſinne, and love and delight in ſinne, what ſhall I doe in a ſad day of ſickneſſe, when the feare of the grave ſhall ſurround me, and the terrors of Hell ſhall make me afraid? What ſhall I leane upon when theſe comforts ſhall be no comforts? when I ſhall ſay to all creature-enjoyments, *miſerable comforters are you all.* Where ſhall I warme me when theſe flaſhes will be out? when the ſparkes of pleaſure and profit ſhall be choakt, and kill'd with the duſt and aſhes of my grave? Heare yee this all yee, *That kindle a fire, that compaſſe your ſelves about with ſparkes; walke in the light of your fire, and in the ſparkes that you have kindled; This ſhall ye have at the Lords hand, you ſhall lye downe in ſorrow:* Your pleaſurable ſinnes are but as

ſparks

ſparks (Sirs,) What will you doe when your ſparkes are out? They are (as we ſay of a ſhort flame) but a Widdowes joy for a moment: Take heed, that when your ſparks are out, you blow not your nailes in hell: Take heed, that your ſparkes doe not kindle everlaſting burnings for you. What will you doe in a wilderneſſe of Affliction? how will you come out? what will you come out? What will yee leane upon?

Secondly, This may ſerve to informe us of the happpy condition of Gods children, and that *è contrario*, in a juſt poſition to the others miſery: *O lift up your heads yee righteous*, and be *glad yee upright in heart*: Your happineſſe conſiſts in theſe two things:

Firſt, *You are out of the wilderneſſe*, out of the danger of Hell; and thoſe that can ſpell in their thoughts but that word *hell*, will know it to be a mercy to be out of the feare of it. You are out of the wilderneſſe, O bleſſe that God that hath helpt you out: 'tis a great happineſſe to be delivered of feares; beleeve me! Did the wicked men ſeriouſly thinke what a weight of wrath they

they lye under, what a cloud of bloud hangs over their heads, they would pray till all their knees were melted (though they were all ſteele) to be delivered from it. Hold up your hands that you have eſcaped a drowning; that you feare not the wild beaſts that belong to the wilderneſſe; Gods dreadfull judgements you dare meet, the Lyon and the Beare, and they dare not ſet the print of their teeth upon you. A godly man is like a man under protection, he owes much, but the Bayliffe dares not meddle with him; Chriſt hath undertaken the debt for him, he is under the protection of the Sonne of God; he can looke a Judgement in the face, and never run for it. The wicked man, on the contrary, is like one that hangs upon every buſh (as we ſay) owes more than he is worth; he dares ſcarſe looke out of the doores whiles the Bayliffes are about: when the judgements of God are about, the wicked wretch dares not looke out, he ſinks into his grave in the thoughts of it. This Plague, this Feaver, this Ague, may be a Bayliffe to arreſt me, that God hath ſent to carry

me

me bound hand and foot and throwne into Hell, where is weeping and wayling, and gnashing of teeth. And then thinks with himselfe (O that they did so!) Where is my surety (if it should be so?) who would be bound for the payment of the Debt due for my sinnes, and to be paid at Gods Judgement Seat? The godly man, he likewise saith; This Plague, this Feaver, this Sickneſſe, may arreſt me: But ſuppoſe they ſhould, the Son of God is bound for my Debt; My Judge ſurely will not demand better Surety then his owne Sonne. I bleſſe God I am out of the wilderneſſe: O happy man! Here's a portion of thy happineſſe; but here is not all.

2. Conſider, That if thou ſhouldeſt fall into the corner of another wilderneſſe: *Thou haſt one to leane upon, even in every wilderneſſe:* If thou ſhouldſt have a rod upon thy backe, thou haſt a ſtaffe to comfort thee. Thou haſt one to lead thee out, whenſoever thou art in: an arme that thou mayeſt truſt to. Happy is he that hath a friend in the Court, ſuch is thy friend. A friend in adverſity, is better than a brother, (ſaith *Solomon*)

thou haſt a friend in adverſity, and he is thy brother: Thy brother Chriſt is thy friend, that will lead thee through, and out of every wilderneſſe. Is the childe happy, that in want hath a father to run unto? the wife happy, that hath a husband in time of ſickneſſe to comfort her? The ſervant happy, that hath a Maſter in adverſity to pitty him? then I dare pronounce thee in all times happy: Thy husband loves thee, thy father ſends his ſon to lead thee, thy husband is alwayes by to comfort thee, and lead thee by his hand. God hath ſaid, *Eſay* 58.11. *That he will guide thee continually, and ſatisfie thy ſoule in droughts, and make fat thy bones.* Thou haſt alwayes a friend at need, a brother in adverſity.

Thirdly, Is it ſo that the Spouſe comes out of the wilderneſſe *leaning upon her Beloved*? This may then ſhew us the infinite love of God to the creature; that he would be pleated to looke us up in the wilderneſſe, and let us leane upon him: Chriſt was led into the wildernes becauſe thou wert there, he had a bad journey to fetch thee home: Oh! what ſhould? what could (beſides his infinite free-

free-grace) make his bowels of mercy so yerne towards the creature, as to look it up in the wilderneſſe, to cloath it naked, to waſh it polluted, to ſave it damned? Chriſt the ſhepheard had loſt his ſtray ſheep, and goes after that which was loſt in the wilderneſſe untill he findeth it, then he layeth it on his ſhoulders, and bringeth it home. O, bleſſed be the name of the Lord for his free grace and mercy! The ſhepheard followed the ſheep, whiles the ſheep regarded not the ſhepheard; we were in a wilderneſſe, he came to find us out. O! was not this infinite love, aſtoniſhing mercy?

Laſtly, Is it ſo? that we muſt come out of every wilderneſſe leaning upon our Beloved? O then let this informe us what need we have to walk cloſe with the Lord Jeſus Chriſt; what need we have to be fearfull of offending, and carefull to pleaſe him: It is he that muſt help us in every need, he that muſt lead us in every wilderneſſe: If he forſakes us we are undone. Have we but one friend? let us keep him then: if we anger him, we loſe our beſt friend. Hath the ſhiftleſſe child need to keep the love

of the Father? the Babe need to keep in the armes of the Nurse? the wife need to keep the love of the husband? the blind man need to keep the love of his guid? O Christian, thou hast much more need to keep the love of thy Christ: It is he that must succour thee at every need; he that must make the rugged wayes plaine for thee; It is he that must carry the Babe of grace in his armes, lest it should dash its feet against the stones of affliction: It is he that must lead the child of God upon his hand, lest in this world of afflictions it fall, and hurt it self. O keep close in his armes, keep thy selfe warme in his bosome; feare that which may make thy God go free from thee. Gods departing from the creature is a piece of hell: thou knowest not how soone thou mayest need him; yea, thou alwayes needest him, therefore take heed of sinning against him; thou wilt anger thy best friend, I will assure thee.

I hasten to the last Use, which shall be a word of Exhortation: Doth the Spouse of Christ come out of the wildernesse leaning upon her Beloved?

First,

First, O then, you that are yet in the wilderneſſe of ſinnes, come out, come out, get this Spouſes Beloved, and then leane upon him.

2. You that are in the wilderneſſe of ſorrow for ſinne, afflictions, temptations, deſertions, leane upon your beloved, live leaning and dye leaning; you that ſay you are ſinking, and you cannot beleeve. Oh leane and come out of this wilderneſſe leaning upon your Beloved.

A word to the firſt: Is there any before the Lord this day that is yet in the gall of bitterneſſe, and in the bond of iniquity, with what arguments ſhall I plead with ſuch a ſoule? Thoſe are not wanting, but with what arguments ſhall I prevaile with ſuch a ſoul, to come unto the Lord Chriſt? were any here drowning in the water, a little Rhetoricke would perſwade them to let me helpe them out? were any loſt in a wood, I ſhould not need much entreat them to give me their hand, and I would ſhew them a way out of that looſing place? why ſhould I not as much prevaile for heaven this day?

1 Consider *what estate it is that thou takest such pleasure to continue in?* first, it is a *dangerous place*, more dangerous then the sands to the ship: thou art ready to be swallowed up of hell every houre in it. A troop of judgments waites upon thee to destroy it; how canst thou abide consuming fire? or dwell in everlasting burnings?

Secondly, Consider, it is a *joylesse condition*: There is no true joy to the sinner, though he sings sometimes amongst his drunken cups, yet he cannot feed heartily upon a feast of joy, because the Sword hangs over his head, it is but a fained joy that the sinner hath, a sudden short lived flame, without any coales underneath to preserve it. *There is no peace to the wicked* (saith God) and if no peace, there can be no joy; when the sinner is serious he cannot rejoyce, his rejoycing is like the skipping of mad men that know not what they doe.

Thirdly, Consider, it is a *starving condition*: The sinners soule starves whiles he feasts his body like a glutton, his soule dyes for thirst, when his bo-

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dy is overſlowne with drunkenneſſe. It is impoſſible the puffe-paſt of iniquity ſhould nouriſh a ſoule: Doth an Angell feed upon the earth? doth a Saint feed upon hell? The ſoule is of an Angelicke ſubſtance; it cannot feed upon ſinne: ſinne ſtarves it. Doſt thou love to be in the middeſt of thornes? doſt thou delight to lye downe in ſorrow? canſt thou endure to ſee thy better part ſtarved, whiles thou pampereſt thy filthy Carcaſſe? O let this deterre thee from the wilderneſſe of ſinne, and perſwade thee to come out of it unto Paradiſe. There,

Firſt, *Thou ſhalt be in a ſafe condition:* Out of the feare of judgements, out of hells gunſhot: There life or death will be either peace temporall, or elſe eternall, either grace, or glory unto thee; here thy ſoule ſhall be in a harbour, if thouſands fall at thy left hand, and ten thouſands at thy right: none ſhall make the afraid, thou ſhalt laugh at trouble when it comes. Thou ſhalt be ſure to goe to heaven either by land, or water: If thou goeſt through the fire, thou ſhalt be ſure to have Chriſt with

thee. Heaven is a ſecurity in all eſtates, a protection from all Arreſts, if the King of glory hath a mind to ſue thee, thou ſhalt not be arreſted (like other men) with a writ of wrath, but invited to ſup with him in glory, onely by a letter of love, and he will ſend his Uſhers of glory to waite upon thy ſoul to the chambers of glory, *Luke*, 16.22. The ſoule of good *Lazarus was carried by Angels into Abrahams boſome*: you ſhall not live like other men, haunted with the blood-hounds of wrath, nor dye like other wretches, that goe out of the world, haled by the Sarjeants of hell to everlaſting priſon; but quietly ſleepe, and awake againe one day in glory. O who would not deſire ſuch a protection for himſelfe? ſuch a ſecurity for his ſoule? who would not throw off his raggs of ſinne, to put on Chriſts livery of grace, when Chriſts badge upon his ſhoulder ſhall free him from all Arreſts? That he ſhall walke up and downe, and nothing ſhall make him afraid?

Secondly, Conſider that *Heaven is a place as full of joy, as ever the wilder-*

neſſe

neſſe was full of ſorrow and trouble; of this I ſpake before. O thinke of the joy of the Saints, you children of vaine pleaſure, you mad-men of the earth, that can dance *over the hole of the Aſpe*, and *put your hands on the Cockatrices den*. Your falſe and flattering joy is nothing to the reall joyes of heaven; There is joy *like the joy of the harveſt*, *like the joy when men divide the ſpoyle*: The yoake of their *burthen is broken*, and the rod of the oppreſſour. O you that love your drinking meetings, and dancing dayes, that you would but love heaven, where you might drink new wine with your Lord Chriſt: where you might dance in glory, and make all your dayes, dayes of joy, and every houre, an houre of pleaſure.

Thirdly, conſider, that *there*, *and there onely*, *is proviſion for your ſoule*. Chriſts robes is the only cloathing that will cover the nakedneſſe of it; *his fleſh is meat indeed*, and *his blood is drinke indeed*; there my friends, *Eate and drinke*, *and be merry*, there you may have wine and milke, *without money*,

money, or without price. O, ſpend not your money for that which is not bread, and your labor for that which profits not?

Here you may *eate that which is good, and let your ſoule delight it ſelfe in fatneſſe.* Here is a Feaſt of fat things; *The fatlings are killed*: O come to the wedding! Why ſhould your roomes be emptie in the day of the Lords Eſpouſals? You ſhall bee welcome to my Maſters Table: Now, O now, *Behold he ſtands at the doore and knocks*: (Lord, breake where thou knockeſt) *If any man will heare his voice, and open the doore, he will come into him, and ſup with him*, and he ſhall *ſup with him.* O let me intreat you, to pittie the yerning of your Saviours bowels toward you; pittie the groaning of his tender heart for you; pittie your ſelves, if not your Chriſt; and, O come, come out of the wilderneſſe of ſinne into this wilderneſſe of ſorrow; that of a drunken profane creature, thou mayeſt be a mourning pious ſoule; of a proud careleſſe ſinner, become a poore humbled pœnitent; that the world may admire, *Saul* amongſt the Prophets, and

Paul

Paul amongſt the Apoſtles, and thee amongſt the Saints of Chriſt; and ſay of thee, who art now a profane Swearer and Blaſephemer, *Behold he Prayeth!* Of thee that wert a filthy Wanton, Behold he Mournes! Of thee that wert a filthy Drunkard and Glutton, Behold he faſts! And may in time ſay of thee, *Who is this that commeth up from the wilderneſſe leaning upon her Beloved?* But,

Secondly, Is there any before the Lord this day, that is in any other wilderneſſe of Sorrow, Affliction, Temption, Deſertion, &c? O leane! Come out of your *wilderneſſe leaning upon your Beloved.*

Firſt, Is there any one here, to whom the Lord hath ſhewne their owne ſad condition too, and yet hath not revealed the fulneſſe of his free grace to them? O leane upon the Lord Jeſus Chriſt, and leaning come out of thy wilderneſſe; *Beleeve and thou ſhalt be ſaved.* But here's the hard taske, to perſwade ſuch a ſoule to beleeve.

Conſider but theſe few things.

1 That *now thou art in a capacitie of* be-

beleeving. Povertie of ſpirit is the neareſt capacitie of faith ; *Bleſſed are they that hunger and thirſt after Righteouſneſſe.* Now thou art weary, Chriſt hath promiſed to eaſe thee ; now thou art heavy laden, he hath promiſed to help thee.

Secondly, Conſider that *thou haſt ground enough to build thy faith upon;* Chriſts power and love are two Pillars, able to hold up the weakeſt faith.

Firſt, Beleeve; leane upon Chriſt, for he is able to pardon thy ſinnes; thou ſhouldeſt blaſpheme in thy thoughts if thou ſhouldeſt not thinke this. Can infinite mercy be fadomed thinkeſt thou? Can any one plead his undeſervings againſt free grace? Were thy burthen farre heavier then it is, caſt it upon Chriſt, for he is able to beare it; Art thou thick darkneſſe? he is infinite light: Art thou all ſinne? he is all pardon: Art thou altogether lovely? why Chriſt is altogether lovely.

Secondly, Beleeve; becauſe *Chriſt is as much love as he is power:* he is not only able, but he is willing to pardon thee;

thee; free grace thirsts after thee. Nay, beleeve me, thou canst give Christ no greater satisfaction then to receive his mercies. Christ is with child of free grace (to speake it with reverence) and he desires nothing more then to be delivered in thine heart. He is a Sea of mercy, and he would rejoyce to empty himselfe by drops into his peoples hearts. But why did I say empty? Can the Sun lose any light by communicating his light to others? When the creature speaks of God, he must speake κατ' ἀνθρωπίνως, he would fill thee, and yet continue full himselfe. He is satisfied when thou art full. *He shall see of the travell of his soule, and shall be satisfied.* Thou art not so willing to receive, as he is to bestow free grace. O then lean upon him.

Thirdly, Consider, *that canst not dishonour thy God; more then when thou art humbled by him for thy sins, and cast downe in thine owne thoughts, and cal'd to beleeve in his mercies, and secured upon his word, if thou wilt but trust him.* If thou wilt not, then beleeve in him, Surely then thou art of a little faith, if not an Infidell. Thou couldst not beleeve when thou wert an impenitent hard-hearted creature. Why? because thou knewest no need thou hadst of faith: Neither couldst thou hear Christs invitation, because thou wert not weary and heavie loaden; but now that the Lord hath humbled thee, now the promises belong unto thee, what? darest thou not take. Christs

word

word? Suppoſe a Traytour were condemned to dye, and the King ſhould ſend a Pardon by the hand of his owne Son to this forlorne wretch, and he ſhould refuſe it, ſaying; *The King cannot pardon me; what hath he to do to ſend me a Pardon? I know he doth but mock me, he meanes nothing leſſe, &c.* Were not this a peice of unworthineſſe, by which he ſhould diſhonour his Prince as much as with his Treaſon before? O take heed of provoking the Lord ſtill; it is enough that thou haſt provoked him once, yet he will pardon thee. And on the contrary, thou canſt not honour Chriſt more then in beleeving; for thou acknowledgeſt the unfadomable depth of his free love and mercy; Thou proclameſt God, to be a God, gracious, long-ſuffering, a God that may be truſted by the creature which hath deſerved nothing at his hand; that he is ſo pure an Eſſence of love, that he will create himſelf a cauſe of love where is none. And though he coould find nothing in thee to pardon thee, for thy ſake, yet he would pardon thee for his owne Name ſake.

So likewiſe, you that are in any wilderneſſe, or ſhall be, of Affliction, Deſertion, Temptation, &c. *O leane! leane!* Tis that which God requires at your hand; 'tis that which will eaſe you when you are weary; help you when you are heavie laden; Beleeving will eaſe you when complaining will not; 'tis that which honours God, and honours

ours Christ; It gives him the glory of his Power, and Providence, & Dominion, and free Grace, and mercy. Christ, beleeve me, will take it kindly at your hands, that you will try him in need, and trust him even in despaire; though he kills you, yet you will trust in him. Those that venture upon Death with such a faith cannot dye: Those that have such a Spirit must live eternally. The way to live, is to dye beleeving, and the way to stand, is to leane falling. O come all yee that love the Lord trust in his mercies: I have done, only I conclude with my Text.

O you that are falling, as you think into the pit of despaire, that are lost in the wildernesse of sorrow: *Beleeve, beleeve, and you shall be saved.* Come out trusting upon God; resting upon the fulnesse of his mercy, and the freenesse of his grace; come out, come out *leaning upon your Beloved.*

O you that are in a wilderneſſe of *afflictions*, lean upon Gods staffe, let his rod comfort you; beleeve that he smileth while he smiteth thee; beleeve in affliction you shall have *no more then you are able to beare*; he will let *his grace be sufficient for you*, and all shall worke for your good. And come you out of your wilderneſſe *leaning upon your Beloved.*

O you that are in the wilderneſſe of temptation, in the snare of the Devill, beleeve, and leane, your Christ was tempted, and he knowes how to succour those that are tempted: leane upon him to

beare

beare you up in, and to give you an happy iſſue out of your temptations in which you are in, *for the triall of your faith*; and come you out likewiſe *leaning upon your Beloved.*

You that are in the wildernes of Deſertion, cry, My God: though you be forſaken, keep your faith, retaine your Intereſt; O leane, loſe not your hold you have upon the Almighty, leane in: and *come out of this your wilderneſſe leaning upon your Beloved.*

Finally. All you that are in the wilderneſſe of ſin; the worſt wilderneſſe of all: Let me conclude with you, And once more as the Embaſſadour of Jeſus Chriſt in my Maſters name, as if he himſelfe were here: I beſeech you, by the many and tender mercies of him, whoſe bowels yerne towards you, by his precious bloud, which was powred out upon the Groſſe for ſinners (and who knowes whether not for you, as well as others) as you tender the life & happines of your own ſouls, the joy of your faithfull Paſtors: nay, (which is moſt of all) as you tender the honour of God, come out, O come out of your ſad wilderneſſe be humbled, and mourne, ſit downe in duſt and aſhes, that you may riſe up, adorned with grace, and be crowned with glory, that you may leane upon your Beloved; and O that my firſt or laſt words might prevaile with ſome great ſinner this day for whom we might all rejoyce, concerning whom we might all ſay, *who is this that comes out of the wilderneſſe leaning upon her Beloved.*

FINIS.

A LESSON OF SELF-DENIALL:

OR, The true way to desirable BEAUTY.

By JOHN COLLINGS, *M. A.*

Mat.10.37. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.

Ver.38. And he that taketh not up his crosse, and followeth after me, is not worthy of me.

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ESSON

OF

DENIAL:

A Discourse of Reproducible

BEAUTY.

By John Collings, M.A.

TO THE

Right Honourable,

The Lady *Frances Cecill*, the only Daughter of the Right Honourable the Lady *Elizabeth*, Countesse Dowager of *EXETER*.

Increase of true Honour, and Peace, and Happinesse.

Madam,



Hen I considered the plenty of *Gospell-sheaves*, which the Gracious *Lord* of the *Harvest* hath in our days caused his *reapers* to *bind* up,

I could not but queſtion whe-
my *gleane* were worth your
Ladiſhips ſtooping to take
up. God hath ſeemed to
empty his *treaſuries* upon our
heads, that there is ſcarce a
goſpell-duty but ſome or other
more eminent *labourers* in
the Lords *harveſt* have *un-
dertaken* to *diſcover* and *urge*,
which makes me ſometimes
tremble to think at what *diſ-
advantage* they muſt periſh,
that are yet dead or *unfruit-
full*. But if there be any *leſſon*
that hath been *leſſer* urged, or
practiſed than *other*, it is this of
ſelfe Deniall. I rejoyce to ſee
the *flowings of* the *ſpirit of*
grace

Grace in thoſe *eminent Servants* of the Lord, that have both *hunted* for *veniſon*, and *caught* it, to make *ſavory meat* for the *Saints*, diſcovering thoſe *ſecrets* of the Lords *ſtrength*, and unſearchable *riches* of love, beyond the *pennes or tongues* of thoſe that have gone *before* them. But methinkes, I have ſometimes feared leſt while thoſe *Eminent* ones have *driven* according to the *peace* of their *own ſoules*, and made it their *work* almoſt onely to dreſſe out the *ſtrong meat*, they ſhould have *driven* beyond the *pace* of the *Lambs*, and onely go a-

way with *part* of the *flock* who are *able* to receive and *have eares to heare*, ſuch ſublime *goſpell myſteries*. I have ſometimes wiſhed a *Shepard* or *Hooker*, or two more to ſtay behind, and to drive the *remnant* of the flock, which in *heaven* will *overtake* the other, though there be many things to be ſpoken which (without *over driving* them) they are not yet *able* to beare. I (being *one borne out of due time*) am onely *fit* for ſuch a *work*, the opening the *Rudiments* of *Chriſtianity*, and it ſhall be my *crowne* if by teaching the

A B C of the *wayes* of *grace*, I may be made *instrumentall* but to fit *Saints* for their *high-schooles*. I have presumed here to present your *Honour* with the first *Lesson of Grace*. *He that will be my disciple* (saith Christ) *let him deny himselfe, and take up the crosse and follow me*; first *deny himself*, then *follow me*. Not but that I hope your *Ladiship* can readily *endorse* this *sermon*, with that speech of the young man, *All these have I kept from my youth*. Though I need not mind your *Honour*, that it is a *life* not a *dayes* practice. (Madam) there can be no

Mistresse like *Experience*, which easily convinceth me, that your *Ladiship* (who have had a constant *sight* of *sublunary* vanities, an *enjoyment* of *creature-contentments*) is farre more *able* to read him (who now writes) a lecture of the *Vanity* of *every thing under the Sun*, than he is to read it your *Ladiship*, who hath been *blest* in the *want* of those *advantages*, and onely (from a *guesse* at the *body* by the *foot*) can subscribe *Solomons* account of them: surely (Madam) there is nothing *under the Sun*, but in *cleaving* to it, and *neglecting* Christ,

a rationall creature must *dishonour* himselfe as well as his *Saviour*, and as well call in question his own *judgement*, and out-law his owne *reason*, as *disobey* his God. Christ, (Madam!) Ah! *Christ*, *Christ* alone is the *excelling* one; that is *Altogether desires*; It is the *Rose of Sharon* only that wants *prickles*. His *name* is the onely box of *Ointment*, which one *fly* or other will not make to *stinke*. And now I mention his *name*, I remember what the spouse saith, *Thy name is an ointment powerd forth, therefore doe the Virgines love thee.* Of

those

thoſe *Virgines*, I truſt your *Ladiſhip* is, thoſe that love Chriſt for the *ointment of his name powred forth*; (ſo I truſt hath the *Ointment of grace powred* upon that head from which you drew your *naturall breath*, ran downe to the *ſkirts* of all her *Relations*.) (*Madam*) This *world* is not ſo well *bred*, but in Chriſts wayes if your *Ladiſhip* deſire to *walk*, you muſt expect to be a *ſharer* in the *ſcoffs of* thoſe that *put out the finger* at thoſe that run not with them *to the ſame exceſſe of Riot*. I need not mind your *Ladiſhip* of the *Grace of our*

Lord

Lord Iesus Christ, who *patiently endured the crosse* and *despised the shame* for your *sake*. (*Madam*) the *wayes* of Christ, the *patòs* of *holinesse*, are onely *uncomely* to those before whose *eyes* the *Devill* hath cast a *mist*, and the *God of this world hath blinded their eyes*, *lest the glorious light of of the gospell should shine upon them*. *If the King desires our beauty*, no matter, whether our *rate* be *high* or *low* amongst the *children of Vanity*, *whose God is their Belly*, and *whose glory is their shame*. May your Ladiship *strive after perfection*, and yet *daunce* before

before the *Ark*, though *Michal* mocks *out at the window*. The *Moone* keeps its *course* though the *dogs bark*. This Sermon (*Madam*) was formerly *dedicated* to your *Ladiſhips eares*, I never thought then, that the noiſe of it ſhould have gone beyond the *chappell* it was *preacht* in, nor indeed had it, had not your *Ladiſhips* noble *Mother* commanded the tranſcription of a *coppy*, which deſire was alſo *ſeconded* by other *Noble* friends, whoſe commands I was as *unwilling* to *diſobey*, as *unable* to *performe*, through my multitude of o-

ther

ther *occaſions*, which is the only reaſon of my *publication* of it, that I might be *thrifty* of my *time* for my other *ſtudies*, and by *troubling* the *world* worke my own *eaſe*. Having reſolved upon this courſe, I was deſirous it ſhould appeare as *covertly* as might be, and have therefore added it to ſome other *Sermons*, preacht long before then, ſent to the *preſſe* to gratify the *deſire* of the *Printer*. (Madam) your *Ladiſhip* I truſt will eaſily excuſe me for the want of *paines* in it; If *I* ſhould ſpend time to *tickle* ſome few *ears*, it would *be unthriftily*

thriftily done, and possibly I might by it lose the *advantage* of speaking to many anothers *heart*; I had rather so *preach* and *write* that those that *heare or read* my *sermons*, should read and heare with a *trembling heart*, than with a *tickled fancy*. (Madam) Such as it is) I crave leave to present it to your *Ladiship*, Beseeching the God of grace so to empower every line, that it may be a *drop of mercy* to your *Honours*, and every *Readers* soule, That your *Ladiship* may grow up *like the tree planted by the rivers of water*, and bring forth *fruit*

in

in your season, That in the *renewing* of every *week*, there may appeare in your *Ladiships heart & conversation*, an answer of those *old prayers* newly returned to your Ladiships *Noble Parent*. That the Lord may have *glory*, your soule *peace*, and hee the dayly answer of his *prayers*, who truely is *Madam*,

Chaplyfield house,
Aug: 21. 1649.

Your Honours most humbly
obliged servant in the
Lord Jesus,

John Collings.

A LESSON OF *Self-Denyall.*

Psal. 45. 10, 11.

Hearken O daughter, and consider, and encline thine eare: Forget also thy own people, and thy Fathers house, so shall the King desire thy beauty, ——

IT is agreed (almost amongst all Expositors) that this *Psalme* is a *Marriage-Song*, and principally relating to the *spirituall marriage* between *Jesus Christ*, and the *beleeving soule*,

ſoule, or between *Chriſt* and his *Church*: But there is a little *queſtion* amongſt them, whether the ſpirituall ſenſe of it be couched under a *type*, or an *Allegory*; Some thinke that the *Holy Ghoſt* here *treates* of that *ſpirituall marriage*, under the *type* of Solomons *marriage* to *Pharaohs daughter*, of which wee read, 1 *King*. 3. 11. Of this opinion (ſaith D. *Rivet*) are the Hebrew Interpreters, and moſt others, as *Calvin*, *Bucer*, *Junius*, *Janſenius*. &c. yet theſe grant that there are ſome things in the *Pſalme* not capable of that *literall ſenſe*. Others are againſt this, partly becauſe (as they ſay) that *marriage* of Solomons was *wicked*, and againſt Gods *Law*, Deut. 7. and partly becauſe it is probable that *Solomon* having before that time (as 1 *King*. 3. 3.) the *feare of the Lord* in his *heart*, it is not probable he would have *contracted* that *marriage*, had not ſhe firſt *contracted* to have *forſaken* her *fathers houſe* (which the Hebrewes alſo ſay was one of the *marriage-Articles*.) But it is probable that that *marriage* gave occaſion to the writing of this *Pſalme*,

D. Rivet *Pref. in hunc Pſalmum.*

Psalme; and for the reason against it, *Rivet* answers by a Rule of S. *Hieroms*, That *In Scripture, evill men, and that in wicked actions, are oft-times types of holy actions, and that of Gods owne too oft times*; *Ishmael* was a *type* of the *old Testament* (according to the Apostle) an many other instances might bee given. Whether it be a *Type* or an *Allegory* is not much *materiall*, nor worth the *disputing*: *Rivet* thinks neither sense improbable, but conceives it might be both; nor do I see any thing of value against it. In the *Psalme* observe:

Hominum mali in re non bona, sanctissimarum rerum imo ipsius Dei typi esse possunt.

1. The *Preface*, verse 1. Wherein he Psalmist declares the *readinesse* of his *heart*, and *instinct* of the *spirit*, putting him upon the *Composure* of it.

2. The *narrative part of the Psalm*, from the 2 verse to the last.

3. The *Conclusion of it*, verse *ult.*

In the *narrative part* is something, 1. Relating to the *Bridegroom*. 2. Relating to the *Bride*.

The *Bridegroome* is *commended* from his *Beauty*, v. 2. *Thou art fairer than*

the children of men. 2. From his *Eloquence*, v. 2. *Grace is powred into thy lips.* 3. From the *blessing of God* upon him; *God hath blessed thee for ever.* 4. From *his Glory and Majesty*, v. 3. 5. From *his successe*, v. 4. 6. From *his Temper and Disposition*, verse 4. 7. From *his Valour*, verse 4, 5, 6. 8. From *the nature of his Kingdome*, v. 6. 9. From *his love to Justice*, v. 7. 10. From *the perfume of his Garments*, v. 8. 11. From *his choice in his Queene* and his *Attendants*, v. 9. So farre it relates to the *Bridegroome.*

The other part relates to the *Bride*; and in it is a Lesson of *Instruction* and *Exhortation* read to her, prest from severall *Motives.*

The *Exhortation* is in the two verses in which my Text lyes; And it is *foure-fold*, prest from severall *Arguments.* In the Text then you may consider, 1. An *Exhortation*, enforced upon the former *Description.* 2. Severall *Motives* to presse this *Exhortation.*

1. In

1. In the first consider,

1. *The person exhorted*; set out by the name of *Daughter*, (*O Daughter.*)

2. The *Exhortation*; which is *five-fold*:
   1. *Hearken.*
   2. *Consider.*
   3. *Incline thin eare.*
   4. *Forget* { *thy people* / *and thy fa-* / *thers house.*
   5. *Worship him.*

3. The *Motives* inforcing it, which are,
   1. The *former description of him*; now thou art married to such an husband, *hearken, &c.*
   2. The *Relation* of *Daughter*; Children should harken to their *Parents.*
   3. Shee should bee *beautifull.*
   4. Her *beauty* should be *desireable.*
   5. The *King should desire it*; yea, *greatly desire her beauty.*

Let me a little open the words, and then proceed.

[*O Daughter,*] *Quæ consentit viro in matrimonium est vice in loco filiæ*, saith *Rivet*: The woman that contents to her *Husband* in marriage, is to him in stead of a *Daughter*: So saith the *Parable*, 2 *Sam.* 12. 3. The *Ewe-lambe*, which signified the *wife*, laid in the poore mans *bosome*, and was unto him *as a daughter*, Jer. 3. 4. *Wilt thou not from henceforth crie unto me, Thou art my Father, the guide of my youth*, the *guide of her youth*, that is, an *Husband*, and yet her *Father*. God can *marry* his *Daughter*, and yet the marriage not be *incestuous*; Yea, hee first marryes the *soule*, and then makes it his *Daughter*, according to that 2 *Cor.* 6. 18. *Wherefore come out from amongst them, and be yee separate, saith the Lord, and I will be a Father unto you, and you shall be to me Sonnes and Daughters*, saith the Lord; Daughters by *Adoption*, *Gal.* 4. 6. Nor in vaine called a Daughter: It is a *courteous compellation*, as both *Rivet* and *Mollerus* note, by which the Lord will let his *Saints* know, that he

will

will *extend* towards them the *care* of a *father*, as well as the *love* of an *Husband*, he will *love them* like an *husband*, and *protect* them like a *father*. Hearke Christians! *Saints are Sons and Daughters*, as wel as *Spouses to Christ*. If he be a *father where is his honour?* If an husband *where his love?* But to proceed.

Hearken O Daughter] *Audi filia.*] What should shee heare? Shee should heare her *husband*. There *was a voice from heaven*, Matth. 17. 5. *This is my well-beloved Son heare him.* Christs Sheep are eare-marked, *John* 10. 11. The good sheep are thus markt, *They hear his voice.* Faith comes *by hearing*, yea and it growes up by *hearing* too; they are over-growne *Saints* that are growne past *Ordinances*, I am afraid they are growne out of *Christs knowledge*; it is the *deafe adder stops her eare*. *Davids* eare was *opened*, Psal. 40. They that are too proud to *heare Christs Voice* on *Earth*, I am afraid will be thought too *vile* ever to *see his face in heaven*. *Hearken therefore* (O *Daughter*) Gods way to the *Heart* lies through the *Eare*, that's his ordi-

nary *way*; if he at any time comes another *way*, I am afraid it is not when wee have wilfully blockt that up, but when himselfe hath stopt it.

Hearken O Daughter, and *Consider*, *or see*] *& vide*: First *heare*, then *see*. There is a *seeing* of *Faith*. *Faith* is the daughter of *hearing*; the *Eare* must open before the *soule*. Doe not onely *heare* but also *see*. *Hearing* is not enough. *He that beleeveth not, is damned already*. *Seeing* may bee of *experience*. *As wee have heard, so have we seene in the City of our God*. The soule that *heares* well shall *see*. *Iohn* 1. 50. *Because I said unto thee, I saw thee under the Fig-tree, beleevest thou? thou shalt see greater things than these*. Faith must goe before *Sight*, but *Sight* shall *succeed* faith: yet *Faith* is a *Sight*, though not of *experience*.

And incline thine eare.] Expositors make this Phrase to containe three things. 1. *A Repetition* of the first Branch, *Hearken*. It is a difficult *duty*, the word is *doubled*, that it may bee *inforced*; the *Psalmist* speaks twice, considering our *deafnesse*, yet he speaks

louder

louder in this than in the other *phraſe*. Secondly, therefore *To incline the eare*, is *more* than to *heare*, it doth argue a notable *ſtirring of Attention*. Hee that *inclines* his eare, *affert aliquem animi motum & propenſionem*, quickens up his *minde*, and brings with him to the duty a *readineſſe of Spirit*, and an *intentneſſe of minde*. 3. Inclining the *Eare* ſay ſome is *Nota demiſſionis*, a Note of that *ſubjection* and *obedience* which ſhould bee found in the *Spouſe of the Lord Jeſus Chriſt* toward him. It followeth in the Text,

And forget thine owne people, and thy Fathers houſe.] Here are two things to be enquired into. 1. What is meant *by her owne People, and her Fathers Houſe*. 2. What is meant *by forgetting of them*. For the firſt, we muſt be guided by the *Knowledge* of the *Spouſe*, to whom theſe words are ſpoken; if you look upon, 1. The *Church* of the *Jewes* as the *Spouſe* meant here to be *married* to *Chriſt*, without queſtion it is meant of the *Jewiſh Worſhip*, the *Ceremoniall Law and Worſhip*, and their *Traditions*, they were to hee

for-

forgotten, and the *Gospell-worship* to be embraced; the worship of Christs *Institution*, *consonant* to that of Christ to the Woman of *Samaria*, *John* 4. 21, 22, 23. 2. If you understond by the *Spouse*, *the Church of the Gentiles*, then the *Fathers house* is all the *Gentile worship and Paganish Idolatry*, which must all be left upon their *turning to Christ*. 3. If you understand by the Spouse the particular *beleeving soule*, the *Fathers house*, is *old Adams house*, all *sinnne* and *wickednesse*, all *traditionall worshipping*. *Renounce* the *World* (saith *Deodate*) and cleave to *Christ*: It is a Lesson of *Selfe-Denyall*, consonant to that of Christ, *Matth.* 10. 37. By Fathers house, saith Doctor *Rivet*, wee may understand whatever corruption wee either brought out of the wombe with us, or have contracted by ill education or custome, so that they cleave to us as our inheritance. And by *People*, saith he, I understand [*ea quæ ex mala consuetudine, & conversatione cum impiis acquisita, nos a Deo abducunt, quæ omnia nobis sunt deponenda*] all those *Corruptions*, and

Per patris domum intelligo, quicquid corruptionis ex utero afferimus, aut quæcunque ex prava institutione nobis adhærent quasi ad nos hæreditario jure aut educatione transfusa. Rivet ad loc.

and whatever they be, which we have contracted by ill *acquaintance*, and *conversing* amongst the *wicked*, which *estrange* us from *God*, these must all bee laid downe, *Luke* 9. 23. *Luke* 14. 26. I shall anon in the opening of the Doctrine, open this tearm more fully. I now proceed.

So shall the King desire thy Beauty.] Some read it, *Quia concupivit*, because the *King* hath *desired* thy *beauty*, making it a *motive* to induce her to *forget her fathers house*. So *August. Cyprian. &c.* Others read it, according to our *Translation*, [*The King*] The King of Glory, the *King of Peace*, *Christ* that King. *I have set my King upon my holy Hill of Zion:* Hee is the King. [Greatly desire] Out of his *love* to thee, his *great love to thee*, he shall desire it; not onely *love* thee, but *desire* thee; yea not onely *desire* thee, but *greatly desire thee*. He speaks after the *manner of men*, whose *desire is to the women* they *love*, *Gen.* 4. 7. *Unto thee shall be his desire*. And so, *Deut.* 21. 11. *If thou seest amongst the Captives a beautifull woman, and thou hast a desire*

to

to her to make her thy wife. Christs *Love* is such to the soule, that he hath a *desire to her*, yea not a *desire* barely, but a *passionate desire, he shall greatly desire*, he shall be *in love* with the *soule.* [*He shall greatly desire thy Beauty.*] What *Beauty? Pulchritudo est in mente credentium*, (saith *Musculus*) it is meant not of a face Beauty, but an heart Beauty. *Decor Ecclesiæ* (saith *Mollerus*) *est in fide, obedientia, & dilectione.* In the graces of the soule, it is a Beauty that the Lord Christ puts upon the soule, it is not a Beauty of nature, but of grace that is the Saints Beauty: *Sanctitas Ecclesiæ est pulchritudo Ecclesiæ* (saith *Piscator*) the *holinesse* of the *Church* is the *Churches beauty*, and so the *holines* of the *soul* is the *souls beauty.* This is the *fairenes*, this the *Beauty* that is meant in those places of *Solomons Song*, Cant. 1. 10, 11. Cant. 4. 1. Cant. 6. 1. Cant. 7. 1. This is the *Beauty* that the Lord *Jesus Christ*, the *great King shall so desire* in the soule, this is the *comelinesse* that shall make any *poore soule desireable in the eyes* of the Lord *Jesus Christ*; This is the *Beauty*

ty which will make the King of *Glory rest* and *content* himselfe in his *Love* to the *soule* that hath it, and make him bee *delighted* with the *acquaintance of the soule*, and in *conversing*, and having *Communion* with the *soule*. This is it that which (where it is found) will so *ravish* Christs *heart*, that he will never *part from the soule* (as *Mollerus* expounds that phrase [*greatly desire.*] Thus (as shortly as I could dispatch it) you have the sense of the Text. Now in it there lyes these truths.

1. *That the gracious soule, by marriage to Jesus Christ, becomes his Daughter as well as his Spouse.* Hee will not onely love her as a Wife, but care for her as a Daughter, 2 *Cor.* 6. 16.

2, *That it is a great piece of the Daughters worke to hearken to Christ in his Word.* It is no height of Saintship, to be beyond *Ordinances*, if wee be out of Heaven: It is a note of a *Reprobate*, being once enlightned, to *fall back*; but it is a new degree of Saintship; they are *deafe Adders*, that have lived thus long no Saints; Children

dren of the *Devill*, not of *God*; his *Daughters* must *hearken*. [*Hearken O Daughter.*]

3. *Christs Daughter must and shall see as well as heare.* Hearing is not enough; the soule must be *open* to *receive Christ* as well as the *eare* to *heare* his *voice*, and if they will *heare*, they shall *see*. [*Hearken O Daughter, and see.*]

4. *Christs Daughters must incline their eare as well as heare and see. Obedience* must bee joyn'd to *Faith* and *Worship*. Inward *affection* and *intention of minde* must bee *joyned* with outward *hearing*.

5. Which is the Doctrine I will Insist upon.

Doct. *That soule that would have the Lord Jesus Christ desire its beauty, must forget its owne people, and its Fathers House. And whosoever doth that shall bee beautifull.*

And the Lord Jesus shall desire its Beauty. In the handling of this Doctrine I shall doe these 5 things.

1. I

1. *I ſhall ſhew you what it is for a ſoule to forget its owne people, and its Fathers houſe.*

2. *I ſhall ſhew you how, and in what ſenſe the ſoule that doth it ſhall be beautifull.*

3. *I ſhall ſhew what is meant by the Lord Chriſts deſiring ſuch a ſoules beauty.*

4. *I ſhall give you ſome reaſons, why it is requiſite that the ſoule that would endeare it ſelfe to Chriſt, and make it ſelfe deſireable, ſhould forget its Fathers houſe.*

5. Laſtly, I ſhall *apply* the whole *Doctrine* ſuitably.

Firſt, what is meant by the ſoules *owne people*, and *Fathers houſe*; and ſecondly, *by forgetting of them*. What was meant in generall I ſhewed before. Our Fathers houſe is old *Adams* houſe, the world and all therein. I ſhall now ſhew you in ſome particulars, Firſt, *What of our Fathers muſt bee forgot*. Secondly, *how and in what ſenſe we muſt forget it*. The firſt I ſhall diſpatch in theſe few following particulars, as briefely as I can.

The

The ſoule muſt forget the manners of its Fathers houſe. Our Fathers houſe (ever ſince God and hee parted *houſes* in *Paradiſe*) is an houſe of ill *manners*, an houſe of *ſinne* and *wickedneſſe*. Now every ſoule that would make it ſelfe *beautious* or *deſireable* in the ſight of *Chriſts eyes*, muſt *ſhake hands* with *ſin*. *Iſ.* 55. 7. *Let the wicked man forſake his way, and the unrighteous man his thoughts, and let him returne to the Lord, and he will have mercy upon him, and unto our God, and he will abundantly pardon him*; ay then the King ſhall deſire his beauty, but firſt let him forget the *manners* of his *Fathers houſe*. All ſinne muſt bee forgotten: But I take it eſpecially foure ſorts of ſinnes are hinted to us in this Phraſe, and may more properly be called the ſinnes of our Fathers houſe.

1. *Originall ſinne.* If we have any thing of Grace or Goodneſſe, wee never learn'd that at *home*. It is the *gift of God* through the *tutoring* of the *Spirit*. But for Sinne, wee need not goe abroad to *learne* that, it was *bred in the bone*, that's one reaſon why it will *never*

ver out of the flesh, Ez. 16. *Thy Father was an Amorite, and thy Mother an Hittite.* We are children of *wrath by nature*, Ephes. 2. 3. Psal. 51. 4. *In sinne did my mother conceive me*; Now this must be forgotten; this is a piece of our *Fathers house*. Men and Women you know are usually borne in their *Fathers House*; We are all *borne* in the *house of bondage*, which must be *forgotten*, if ever the soule be *desireable to Jesus Christ*. It is a usuall saying of Divines, that *he that was never truely humbled for Originall sinne, was never truely humbled for any sinne.*

2. *The sinnes of our Education.* The Fathers house is the house where the Childe is brought up: All sinne is not bred in us; that which is bred in us may bee *improved*. *Originall sinne* is sinne in the *seed*; *Actuall sinne* is sinne in the *Blade* and *Fruit*. The World is a *dusty house*, you can set a *Creature* in never a *corner of it*, but it will *contract* some *dust*. *Joseph* by being in the King of *Egypts house*, learn'd to sweare by his *Masters life*. According to dif-

ferent *breedings*, are men addicted to *different Vanities*, whether *pleasure*, or *honour &c.* Now when the soul comes unto *Christ* he must come off these, he must forget his *Fathers house*, all his vaine sinfull *breeding*, and all the filth his soule hath *contracted* by reason of it.

3. *Sinnes of Conversation and company.* The Fathers house; and the company of it, is the childs *company*, those of his Fathers house, are his owne *people*. It is true, as well for Religion as any thing else, *Magni refert quibuscum conviveris.* It is a great matter with whom we *converse*; from accompanying with vaine persons, thou shalt learne to bee *vaine*: *Cum lupis ululare.* When the soule comes to Christ, it must leave all; sins thus *contracted*, they are part of the *manners of the Fathers House*. *Paul* left his *Phariſaiſme* that he had *learnt* at *Gamaliels* feet.

4. *Customary sinnes must bee left.* The Child learnes customes in his Fathers House. *Customary sinning* must be left of that soule that would render it

it selfe for beauty *desireable to Jesus Christ*; Those sinnes which are to the soule as the *Leopards spot*, and the *blacknes* of the *blackamores skinne*. Indeed this is hard: Custome hatcheth a *second nature*, Jer. 13. 23. *How can you that are accustomed to doe evill, do well?* Yet it must bee done, the *Fathers house* must be *forgotten*: ill customes *must be laid aside*, or good ones wil not be *taken up*.

5. *Beloved sinnes* must be left. Every thing of the *Fathers House* almost is deare to the child. But the dearest sinne must bee shaken hands with, Matth. 18. 9. If it bee *a right hand* it must be *cut off*: if a *right eye*, it must be *plucke out*. Our Members must be *Mortified*, Col. 3. 5. Thus the maners of our Fathers house must be forgotten. *All sinnes*, but especially these sinnes. I proceed now.

Secondly, The soule must forget *the Company of its Fathers house*. What is that you will say? I will answer you in two particulars. 1. *Our most neer and dearest Relations*. See *Luke* 14. 26. *If a man commeth to me* (saith

Christ) *and hateth not Father, and Mother, and Children, and Brethren, and Wife, and Sisters, yea and his own life also, he is not worthy of mee.* He shall not bee so beautifull; not so beautifull, as that *the King shall desire his beauty.* As it was said *Levi* did in another sense, so must the Saint doe in some sense: He must say *unto his Father, and to his Mother, I have not seen him,* neither must hee acknowledge *his Brethren, nor know his owne children.* Otherwise he will never have *Levie's* Character, to bee one that observeth the *Lords Word and keeps his Covenant.* Not that Religion *teacheth,* or *commandeth,* or *indureth* a Saint to *break* the tyes of *all Religion*; No, besides that it doth not discharge a *Saint of his Duty of Nature*; it puts in a Plea also against such *unnaturalnesse*; *Honour thy Father and Mother, &c.* is the fifth Commandement, the *first with promise* (saith the Apostle) neither doth it allow a *Saint* to rob his *parents* of their due, with saying, *Corban,* it is a gift: *The Ravens of the valleys shall picke out the eyes of such persons,*

ſons, as well as the *Devill* hath done of their *Religion*. Neither doth it diſcharge a Saint of his *providentiall duty*, and reſpect to his *relation*. *Hee that provides not for his Family is worſe than an Infidell*. 1. In point of *due honour*. 2. In point of *naturall affection*. 3. In point of *Providentiall care*. Wee muſt not forget the *Company* of our *Fathers Houſe*. Gods Commands doe not enterfiere, nor will the *Goſpell* in that caſe give a *ſuperſedeas* to the *Law*. But 1. *if God and they draw ſeverall wayes*, if the Parents commands croſſe Gods, then ἀπὸ ἀνθρώπων τὸ θεῖον. *It is better to obey God than men*: The *Parent* is to command *for God*, not *againſt* him, *ſubordinately*, not *ſupremely*; he muſt be obeyed for *Gods ſake*, and God too for *his ſake*, as by his *command* he ſeconds *God*; but *Parents* can as *little*, yea leſs *diſcharge* the *child* of its *duty* to *God*, than the *Pope* can *diſcharge* the *Subject* of his *Allegiance* to his *Prince*. 2. *If their love beckon us out of the way when God calls us, or would intice us to make halts in our running through fire*

fire and water to him, then wee muſt forget them. I have ſomewhere met with a Speech of St. *Hierome* to that purpoſe: Saith hee, *If the Lord Chriſt ſhould call me to him, though my Father ſhould lye in my way, and my Mother ſhould hang about my neck, I would goe over my Father, and ſhake off my Mother, and runne to my Chriſt.* Shetterden a Martyr (as it is ſtoried of him) writ to his Mother thus; *Dear Mother, imbrace the Counſell of Gods Word with Heart and Affection, read it with obedience, ſo ſhall we meet in joy at the laſt day, Or elſe I bid you farewell for ever.* In theſe now and ſuch like caſes, that ſoule that would make its beauty *deſireable* in the *eyes* of *Jeſus Chriſt*, muſt like *Levi* ſay to his *Father* and his *Mother*, *I have not ſeen you*; in theſe caſes he muſt not *acknowledge* his *Brethren*, nor *know his owne Children*: They ſtand in Chriſts way, and Chriſt calls *haſtily*. The Saint muſt ſpare no time to *parley*. *Naturall affection* with them he muſt forget. his *Fathers houſe*, the *deare company of it*, *his Relations*.

Secondly,

Secondly, all *ſinfull Company* is the Company of our *Fathers houſe*, The Company of *fooles*, as *Solomon* calls it. Now all this muſt be forgotten, or elſe in ſtead of *being ſaved*, thy ſoule will bee *deſtroied*. Prov. 13. 20. *A Companion of fooles ſhall bee deſtroied.* Pſalme 119. 63. *I am a companion* (ſaith *David*) *of thoſe that fear thee.* You muſt leave your *ſwearing Company*, and your *drinking Company* and your *vain Company*, or the King will never *deſire* your *beauty*. The ſoul that would render it ſelfe *deſireable* in the eyes of the *Lord Jeſus Chriſt*, muſt make all its delight, (with *David*) in thoſe that *excell in vertue*, the Saints upon the earth. *Saul* before his *Converſion* was a companion of thoſe that *ſtoned Stephen*, and perſecuted the *Saints*. *Like to like*, for himſelfe *conſented to his death*, and was a *Perſecutor*; but no ſooner had the Lord made his *Motion* to him, but he *forgat this company*, and aſſayed to *joyne himſelfe to the Church*.

Thirdly, the ſoule that would render its *beauty deſireable in Jeſus*

Christs eyes, must forget the *Honour* and *Pompe*, and *Riches and Greatnesse of his Fathers house, all the high-Towers and Treasures of it, &c.* They that will be Christs *Disciples* must not take up *Crownes*, and *advance* themselves, and *follow him*: No, they must *deny* themselves, and *take up the crosse and follow him*; their Crownes must be of *Thornes*, made after their Masters *Coppy*: They must not be such as love *the uppermost roomes at Feasts, and the chiefe seats of the Synagogues, and Greetings in the Market, and to be called of men* Rabbi, Rabbi. *Bee not yee call'd* Rabbi (saith Christ) for *one is your Master, even Christ, and all yee are brethren. Hee that is greatest amongst them that are Saints, must be as a Servant*, Matth. 23. 7, 8, 9, 10. They must forget that *naturall itching* which is in the children of *Adam* usually, and must be scratched with *Madam*, or *Rabbi*, or some *high-swelling words of vanity*: they must not bee such, as will swell (like that Toad *Haman*) if *Mordecay* give him not the *knee*, or if their *Brother* give them not

not the *wall* or the *way*; Saints are no such *creatures*; they are such as are not at all taken with any such *high titles*, but Rom. 12. 10. *In honour they prefer one before another.* And they must look upon it as the greatest *honor* in the *world*, not that they are *masters*, and descended —*atavis Regibus*, of great Parentage. &c. but that they are servants of *Jesus Christ*; the name of *Christian* (the *badge of honour* first created at *Antioch*) must appeare to them, better than the names of *Lord* or *Lady*. *Theodosius* was wont (they say) more to *glory* that hee was a *servant of Christ*, than that hee was *Emperour of the East*. Now I say, That soule that would make its *beauty desirable* to Christ, must forget all these, not affect any of them, not value them; for *hee that exalteth himselfe shall bee abased, and he that humbleth himselfe shall be exalted.* Behold a *miracle* (saith *Augustine*) *God is an high God* (yea, the most high) yet the *higher* thou liftest up thy selfe, the further thou art off him; the *lower* thou humblest thy selfe, the nearer he drawes to thee; he Mat. 23. 12.

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looks neare to the *humble*, that he may raise them up, but *sees the proud afarre off*, that hee may *depresse* them. The *proud Pharisee* prest as neare God as hee could, the *poore Publican* durst not, but stood afarre off; God was *farre from the one* and *neare to the other*. The *high towers* of the *fathers house* must bee *forgotten*, yea, and so must all the *rich coffins and chests of it*: these are part of the *furniture* of our *fathers house*. You know what Christ said to the young man, when he seemed to bee *in love with Christ*, Matth. 19. 21. *If thou wilt be perfect*, if thou wilt make thy beauty a desirable beauty, *Goe, and sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come and follow mee*, and againe v. 24. *It is easier for a camell to goe through the eye of a needle, than for a rich man to enter into the kingdome of God.* You know what Christ saies, Mat. 11. πτωχοὶ εὐαγγελίζονται, *the poore are those that are gospelized.* But to proceed yet.

4. The soule that would render its beauty desirable in Christs eyes, must for-

forget *the pleasures and vanities of its fathers house*, all that is in the world, 1 Joh. 2. 16. whether it be *the lust of the eyes, or the lust of the flesh, or the pride of life*. When the Apostle speaks of *lovers of pleasures*, he puts in *more than lovers of God*, 2 Tim. 3. 4. *Jude* tels us, such as are *sensuall* have not *the spirit*, Jude 18. 19. *Iob* in the description of the wicked, *Job.* 21. 12, 13. tels us, that they are such as *take up the tymbrell and harpe, and rejoyce at the sound of the Organ, their children dance, they spend their dayes in wealth, &c.* These are they *that say unto God, Depart from us, for we desire not the knowledge of his wayes. What is the Almighty that wee should serve him? and what profit is there, that we should pray unto him*, v. 15. Their *fiddles* must be laid in the *water* of *true repentance* and *contrition*. The daughters of *pleasure* must *undresse*, if they will be *beautifull* in *Christs* eyes; they must lay aside their *paintings* and *dressings*, their *curlings* and *perfumings of the haire*, where (as hee wittily sayes) *the powder doth forget the dust*; their

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ornament must not *be the outward adorning of plaiting the haire, and of wearing gold, and putting on of apparell; but the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price,* 1 Pet. 3. 3, 4. The *daughters of pleaſure* muſt *undreſſe* (I ſay) for the Lord, as he threatned hee would doe in the day of judgement, *Iſ.* 3. 18, 19, 20. ſo in the day of mercy, to the ſoule of the vaine creature, hee will alſo *take away the bravery of t eir tinckling ornaments about their feet, and their cauls, and their round tyres like the moone, the chaines, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earerings, and the rings, and the noſe jewels, the changeable ſuits of apparell, and the mantles, and the wimples, and the criſping pinnes, and the glaſſes, and the fine linnen, and the hoods, and the vailes, and inſtead of theſe ſend in mercy, a girding with ſackcloth, a rent heart, and a weeping eye, and a ſerious ſoule.* It was

a ſure rule that a Divine once gave to another, enquiring of him why he did not perſwade a *Gentlewoman* (with whom hee was acquainted) to leave off ſome vaine dreſſes ſhee wore; (Saith hee) *I will firſt perſwade her to get Chriſt into her heart, and then ſhee will leave theſe of her ſelfe.* The ſoul that hath Chriſt in his heart, need not to be perſwaded to leave its *fidling* and *dancing*, and *love ſongs*, and *vaine dreſſes*, and *paintings*, and *revellings*, and *naked breaſts*; it knowes theſe will not make its *beauty deſirable* in *Chriſts eyes*; and it is loſt labour to perſwade others to it. When *Solomon forſooke* God, then he ran to *pleaſures and vanities*, and ſought every thing that ſhould pleaſe his *carnall eye*, and *tickle* his *vaine fancy*; but he no ſooner *returnes* to *Chriſt*, but hee ſayes *of mirth it is madneſſe, and of laughter what doth it?* Chriſtians you muſt forget theſe, or Chriſt will *overlook you*. *Tertullian* call'd the *unvailed virgins* of his time *Capita Nundinalitia*, and *Pudor oſtentatitiæ Virginitatis*, Phraſes I will not Engliſh. You muſt forget the

Tetull. in lib. de velandis virginibus.

the *pleasures and vanities* of your fathers house: that is the fourth. I will instance but in one thing more.

Fiftly and lastly, *You must forget the Religion and Righteousnesse of your fathers house.* Indeed, there is not much there, it may quickly bee all *forgotten*; but what there is must all bee *forgotten.* There is a *conceited Religion*, at least, a *selfe-righteousnesse*, which is *naturall* to all the *sons of Adam.* Master *Hooker* gives this reason for it, because our first father *Adam* was *worth* so much hee could have gone to Heaven upon his own *legs.* Now as it is with a young *spenthrift*, though hee hath spent all his *fathers* estate, and be not worth *a groat*, yet hee cannot *abide* to think hee should bee a *worse man* than his *father*; so it is with *the sons of Adam*, because hee could once have *done enough* for *heaven*, wee that are his *children*, though he lost all his *power* before hee died, yet we cannot *endure to think* our selves *worse* than our *father*, and are ready to think *heaven may be erned* still, and we may doe something for our selves. The *young*

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man, Mat. 19. was at it, *Master, what good thing should I doe to inherit everlasting life?* and so the converts at *Peters* Sermon, *Acts* 2. and the Jaylour, *Acts* 16. *What shall we doe to bee saved?* hence is Morality and Civility taken up by some, and formality in duties taken up by others, and man *pitcheth his staffe* in himselfe, and resolves there to *rest*; but this must bee forgotten if ever we would be *desirably beautifull in Jesus Christs eyes*; for all our *Righteousnesses are as menstruous clothes, and as a filthie ragge in the sight of God*, Is. 64. 6. and againe, Matth. 5. 20. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees you shall never enter into the Kingdom of God. Civility* rested in (saith a Divine of our owne) is but *a beautifull abomination*, it is but a *smooth way to hell*. It is true, in the world *a civill man* is valued at an high rate, because the world is full of *grosse profanenesse*, and outrageous wickednesse; but *Civility* is like the *Cab of Doves dung*, or *the asses head*: the latter was worth *fourscore pieces of silver* 2 Kin. 6. 25

ver, and the fourth part of the first valued at *five pieces of silver*; but it was because there was a *famine in Samaria*. This is that makes *Civility* rated so *high* in the *world*, but in it selfe it is worth *nothing*, and *Formality* in *duties* as *little*, though it amounts to as much as the Pharisees *fasting twice a week*, and *praying thrice a day*, and *paying tythe of all that hee hath*. Notwithstanding all this, all *God, I thank thee, I am not, &c.* yet the poor wretch is *poore*, and *miserable*, and *blind*, and *naked*. All this must bee *left*, and another *righteousnesse* sought and found, before the soule comes up to a *desirable beauty*. And thus I have shewed what of our fathers house, and our own people must be forgot.

Let me come in the next place, to shew you how, and how farre these things must be *left* and *forgot*; To that I answer.

1. *Some of these must be absolutely forgot*. The *manners* of our *fathers house*, all *sinne* and *wickednesse* must be so *forgot*, *Isa.* 55. 7. *Let the wicked man forsake his way, and the unrighteous man his*

his thoughts, Hos. 14. 8. *Ephraim shall say, what have I to do with Idols.* There must bee no willing purposed *practice* of any sinne how dear soever, how *accustomed* soever, however *acquired*, how long soever *lived in*; the wicked man must *forsake his way*, the *evill of our doings* must be *put away*; evill must bee *eschewed*, so must sinfull company too.

2. The rest of them must bee *secundum quid* forgotten, in a great measure. Our relations must not be *doted upon*, our honours and worldly glory not *hunted after*, nor must our hearts be *taken with them*; wee must not be *lovers of pleasure*, wee must not *rest* in our *righteousnesse*, not *dote* upon it; our heat of *affection* to these things, the *running* out of our hearts to them, the *fixing* of our hearts upon them, this must be *forgotten*, &c.

3. *Conditionally* they must bee *forgotten*. If they *clash* with Christs *commands*, if our *Relations* would *draw us from Christ*, or *retard* our *way* to *Christ*; if in our *acts of love* to them we must *forget* the *commands* of

Christ, that either wee must not *obey God* in our places, or wee must *break with them*, and not be thought to *love them*, in this sense they ought to bee *forgotten*, yea, to bee *hated*. Christ in this case call'd Peter *Sathan*; this is Christs command, *Luk.* 14. 26. If our *honours* and *glory* in the world would lie in the way, to keep us from *stooping to Christs command*; and from thence our flesh it would fetch such *conclusions* as these, *It is not fit for so great a person as you to have such strictnesse in duties*, to be *acquainted with such meane creatures* (as many *Saints* are) to go *to Church so often*, to be at *private meetings so much, &c.* In this case we must forget them. If our riches begin to *stick to our heart*, and to *tempt our heart from God*, that wee cannot *enjoy them*, but our hearts will *cleave to them*, In such a case a Christian shall bee a *saver*, if (as *Crates* threw his *gold* into *sea*, that hee may study *Philosophy*) hee also *threw* away his *estate* to *study Jesus Christ*. If our *pleasures* be such, as in the *substance* (if such *shadowes* have any) are sinfull,

or

or *draw away* the *heart* too much *from God*, take up our *Church-time*, or family *duty-time*, or secret *duty-time*, *&c.* in such case they must bee forgot too.

4. *Comparatively they must be forgot.* God must be greater than they *in the throne of our heart*, wee must not *love father, nor mother, nor daughter, nor wife, nor child, more than Christ.* So *Mathew* expounds that place, *Luk.* 14. 26. in *Matth.* 10. 37. wee must not be *lovers of any pleasures more than of Christ*, nor of *house, or lands, or honour, or any piece of vanity under the Sunne.* This is plaine, for we must *love Christ* with *all our heart* and *soule*; and though the second commandment bee, *thou shalt love thy neighbour as thy selfe*, yet it doth not say, *Thou shalt love thy neighbour as thy Christ.*

5. Lastly, *In effect they must be forgot.* Christians must *doe* as if they had no *relations*; they may *rejoyce*, and *buy*, *and sell*, and *purchase*, and *use the world*, but marke how, it is in a *forgetting* manner, 1 *Cor.* 7. 30. *they that re-*

rejoyce must be as if they rejoyced not, and they that buy as if they poſſeſt not, and they that uſe the world as if they uſed it not. Chriſtians may be called by their titles of *Rabbi*, and *my Lord*, and *Madam*; but while they are ſo, they muſt have a *ſcornfull, low, ſlight, eſteeme* of theſe *ſwelling words of vanity*, not deſpiſing the meaneſt of Gods *Saints*, but ready in *honour* to *preferre them above themſelves*, and *accounting* the title of *Chriſtian*, of a *ſervant* of God, to be a *greater title of honour* than worldly *dignities can inveſt them with*. And now I have finiſhed my firſt taske in the explication of the doctrine, in which I have ſhewed you, *what of our fathers houſe muſt be forgotten*. 2. *How farre we muſt forget it.*

The ſecond thing I propounded, was to ſhew you how that ſoule is beautifull, with what beauty the ſoule is beautifull that thus *forgets its owne people*, and its *fathers houſe*. This I ſhall ſhew you, 1. *Negatively*. 2. *Poſitively*.

1. Not *with a corporall beauty*, this makes not the fleſh beautifull. It adds no *luſtre* to *fleſh* and *blood*, poſſibly it may *diſcolour* that.

2. Not

2. Not *by a native beauty, no naturall beauty.* The *beauty* that will appeare in the ſoule, upon this ſelfe deniall, is not like the *beauty* of the *face* which appears after *waſhing off dirt*, which clouded natures colours.

3. Not *in the eye of the vaine creature, nor in its owne eyes.* Aske a vaine creature, he will tell you, that the leaving of *vaine dreſſes*, and *patches*, and *plaitinge* of the *haire*, is the way to make the creature look *like no body*, to make it *deſpiſed in the world, &c.* and ſuch a one perhaps *lothes and abhors it ſelfe* as a vile creature. *Jo.42.6.* Thus it ſhall not be beautifull, and it is no matter whether it be or no. But ſecondly ſuch a ſoule ſhall bee *beautifull* theſe three wayes.

1. *Imputatione*, By the *beauty* of Chriſt put upon it; ſee for this that notable place, *Ezech.* 16. 8, 9, 10, 11, 12, 13, 14. *Then waſt thou decked with ſilver and gold, and thy rayment was of fine linnen, and ſilke, and broidered worke.* —— *and thou wert exceeding beautifull.* — *And thy renowne went forth amongſt the heathen for thy*

beauty, for it was perfect through the comelineſſe which I had put upon thee (ſaith the Lord God.) Chriſt makes the *reflexion* of his *beauty* to bee *caſt upon ſuch a ſoule*, and it becomes *beautifull* through his *comelineſſe*; the *ſoules doing theſe things*, doth not make it *ſpiritually* any more than *corporally beautifull*, but (they being done) it *becomes comely* through *Chriſts comelineſſe*, comely through a *comelineſſe* that is *put upon it, that's* the firſt way. Secondly, It is *beautifull*,

2. Through *Chriſts Acceptation*, *Of free grace*; Chriſt ſaid to the young man in the 19 of Matth. *Sell all thou haſt, &c.* and thou *ſhalt have treaſure in heaven*, not thou ſhalt *earne* it, but thou ſhalt *have* it. Chriſt *accepts* the ſoule as *beautifull*, and *accounts* the ſoule as *beautifull*, that *for his ſake* will *forget its owne people*, and its fathers houſe, *Cant.* 4. 1. *Behold, thou art faire (my love) behold, thou art faire, thou haſt doves eyes, &c.*

3. *Such a ſoule is beautifull, though not in the worlds eyes, yet in the Saints eyes*; The world will *hate* and *deſpiſe* them,

them, but the Saints will *love* and *value them*, *Cant.* 6. 1. the Daughters of Hierusalem say unto the spouse, *whither is thy beloved gone, O thou Fairest among st women*, the daughters of *Hierusalem*, the Saints, account such a soule *beautifull*. It may bee that shee may call her selfe *black*, the *greatest of sinners*, and the *least of Saints*, yea, and the *world* may so call her; but those that are *godly* shall esteeme her *comely*, and *the King shall desire her beauty*. And that leads me to the last particular in the explication of the Doctrine.

3. What is the meaning of that phrase, *The King shall desire thy beauty*.

1. *Generally*. It is a speech according to the manner of men, *Gen.* 4. 7. it is said of the husband toward the wife, *Vnto thee shall be his desire*. And wee meet with that phrase, *Deut.* 21. 11. *when thou seest amongst the Captives a beautifull woman, and thy desire shall be towards her, to make her thy wife*.

2. But more particularly, I think the true meaning of the phrase may bee

underſtood in theſe *particulars.*

Firſt of all it implies, *That the Lord Jeſus Chriſt ſhall diſcover and ſee an excellency in ſuch a ſoule*; we can *deſire nothing*, but we ſhall firſt diſcover ſome *excellency in it.* Now the Lord diſcovers an *excellency* in ſuch a ſoule; hee ſhall eye ſuch a ſoule as an *excelling* ſoule, as a *lovely ſoule*, worthy of him (though not through its owne *worthineſſe*) and *ſuitable* for him.

2. It implies, *That the Lord Jeſus Chriſt ſhall love ſuch a ſoule*, diſcovering in it a *ſuitable excellency*; he ſhall love it, his heart will be *raviſhed* with it, *Cant.* 4. 9. *Thou haſt raviſhed my heart, my ſiſter, my ſpouſe, thou haſt raviſhed my heart.* Chriſts *affections* will be drawne out to a ſoule that ſo forgets it ſelfe, his *heart* will bee *melting* towards it, and *on fire* for it; there muſt firſt bee a *love in the ſoule* to the *object*, before the heart bee drawne forth to covet an *union* with it.

3. It implies, *That the Lord Chriſt will in his heart preferre ſuch a ſoule*; when a mans *deſire* is towards a *particular woman*, to make her his wife, he

pre-

preferres her above other *women*; his delire is *not to her ſex*, but *to her*, to her rather than *ten thouſand* others. The Lords *deſire ſhall bee towards ſuch a ſoule*, As you have heard deſcribed to you, that hee will *preferre her* above *ten thouſand* of his creatures, though the Lord ſees *thouſands of his creatures*, hundreds in a congregation, that *the world dotes* upon, ſome for their *faire faces*, and on others for their *brave parts*, this *Eliab* and the other *Shammah*; yet the Lord that *ſees all*, and can *judge beſt*, lets *Eliab* and *Shammah* paſſe, and *fixeth his eye* upon this *ſelfe denying* (in the world) deſpiſed *creature*, and upon it hee *fixeth his* heart, and *prizeth* ſuch a ſoule above all the other *trumperies* and *kickſhawes* of beauty. The Lord culs out ſuch a ſoule, his *deſire* is towards her, ſhee is the *Eſther* hee picks out, and ſuch a ſoul is more *preferred* in Chriſts *eye*, than this *witty man* or *woman*, or *that gallant*, this *Lord* or that *Lady*, Chriſt hath *no deſire* to them, but to this ſoule his *deſire* is.

4. It implies, *That Jeſus Chriſt will*

in-

indeavour and effect an union, and enjoy such a soule; what is the meaning of that phraſe, *the man's deſire ſhall be to his wife*, but he ſhall deſire to *be joyned in marriage to her*, that they may bee *no longer twaine, but one fleſh*? and if his deſire be towards her, and it be a *feaſible* thing he will effect it, if *ſhee conſent* and friends conſent, &c. *The Lords deſire ſhall be to the ſoule*, that is, the Lord Jeſus Chriſt ſhall indeavour, yea, and unite himſelfe to effect an union with ſuch a ſoul, he ſhall wooe it, yea, and ſhee ſhall *yield*, for when hee *works who can let him?* Chriſt will marry himſelfe to ſuch a ſoule, make a marriage *covenant*, and *tie himſelfe* in a *marriage* bond to it; for though in man deſire may bee fruſtrated, ſo that deſire and enjoyment are two things, yet it is neceſſarily to be underſtood in *Chriſts deſiring*, whoſe power is ſuch, that hee ſhall not need ſtarve his deſire longer than he pleaſeth.

5. It implies, That the Lord Jeſus Chriſt will court neare communion with ſuch a ſoule; mark how he ſpeaks to the Spouſe, Cant. 2. 14. *O my Dove,*

Dove, that art in the clefts of the rocks, in the secret places of the staires, lets me heare thy voice, for sweet is thy voice, and thy countenance comely; hee will not onely have communion, but hee will *covet* communion with such a soule; hee will desire to have it *draw nigh*, and *dwell* in his *presence*, to have it come neare him in a duty, in an ordinance, &c.

6. Lastly, *Hee will love such a soule with a constant and inseparable love*, it is said, *The King shall desire thy beauty*, he shall desire it, and never cease desiring of it, hee shall for ever *desire thy beauty*. And thus I have opened to you all the three termes, now I come to the second taske. As I have gone along in opening the generals in severall particulars, I have proved the Doctrine that it is so. But may some say, what ground is there that the Lord Jesus Christ should desire this of every soule that hee will *love and marry* and have *communion* with, that it should thus forsake *its owne people*, and its *fathers house*? why should Christ hold the soule to this hard meat? I shal there-

therefore in the next place ſhew you the reaſons of it: And there is a very great deale of Reaſon for it.

1. *Becauſe it is the very law of marriage*, Gen. 2. 24. *Therefore ſhall a man forſake father and mother, and cleave to his wife.* The Lord Chriſt marries himſelfe to the ſoule. It is written, *I will betroth thee unto mee; yea, I will betroth thee unto mee:* for this cauſe the ſoule ſhall forſake its owne people, and its fathers houſe, and ſhall cleave to its Chriſt; *for this cauſe* becauſe the ſoule is *married*, or *about to marry* to the Lord Jeſus Chriſt, and therefore muſt look to doe as married perſons uſe to doe, leave all for their husband.

2. A ſecond reaſon is, *becauſe while the ſoule lives at home with its owne people, and at its fathers houſe, it cannot be beautifull nor deſirable.* Our owne people are a *filthie people*, our *fathers houſe* a naſtie houſe; the ſoule while it hath left that cannot be *beautifull* nor *deſirable*. The moſt *beautifull creature* you know, if ſhee bee brought up by ſluttiſh people (as wee ſay)

ſay) and goes in a *filthy habit*, there is a *cloud* caſt over her *beauty*. So it is with a ſoule, while it hath left its *ſins and vaine company*, and *pride*, and *ambition*, and *pleaſures*, and *riches*, and *ſelfe-righteouſneſſe*, it cannot be *beautifull in Chriſts eyes*. Now beauty is the *attractive* of the *ſoule*, the ſoule muſt ſee a *beauty*, in that, which it *lets out it ſelfe* to in *deſiring*: let that be a ſecond reaſon.

3. Becauſe *there cannot bee a cleaving to Chriſt, unleſſe there be a parting with theſe*. Chriſt requires the *higheſt love* of our ſoules, it is the firſt commandement you know (with our Saviours gloſſe upon it) *Thou ſhalt love the Lord thy God, with all thy heart, and all thy ſoule*. Hence Chriſt tels us, *no man can ſerve two maſters, you cannot ſerve God and Mammon*; that ſoule that will *hug ſin* muſt *hate God*; that ſoule that will be a *companion of Jeſus Chriſt*, and a *companion of Saints*, muſt not be a *companion of ſinners, for what fellowſhip hath Chriſt with Belial, righteouſneſſe with unrighteouſneſſe, light with darkneſſe, the temple of God with*

with Idols, and so the rest? *Your soule cannot love two thengs with an highest* love. 2. You *cannot in heart truly cleave to two contraries.* There is a third reason, especially if you consider,

4. *That God is a jealous God*: you meet with the phrase often, and given as a reason, why they should doe this or that, *For the Lord thy God is a jealous God. Jealousie* is a *passion in the* soule, *non patiens consortium in re amatâ* (saith *Aquinas*) that will not indure, or that makes the soule that it will not indure any *sharing in the object beloved.* The woman that hath a *jealous husband* must leave all her *old companions.* Christian, *thy God is a jealous God*, if therefore thou wouldst have him *desire thy beauty*, if thou wouldst have him *care for thee*, thou must *forget thine owne people*, and thy *fathers house*. I will adde but one reason more. Lastly,

5. Because *It is the will of Christ.* It was the Apostles precept, that *wives* should *obey their husbands.* Now *selfe deniall* is a great piece of Christs command.

mand. It is his first requeſt, *Hee that will be my Diſciple let him deny himſelfe*; ſelfe deniall is the firſt of *Chriſtianity*. He that hath not learned this, hath not learned the *A, B, C*, of Chriſtianity, not ſo much as the *Chriſtcroſſe row*, as you call it. Here ſhould bee reaſon enough if αὐτὸς ἔφα, [hee hath ſaid ſo] was enough in *Pithagoras* his ſchoole, to put the *buſineſſe* paſt *diſputing* amongſt his *ſchollers*, I am ſure it ſhould bee much more in *Chriſts ſchoole*, wee will therefore enquire no further reaſon for it. Let mee now come to application.

I ſhall apply it, by way 1. Of Inſtruction. 2. Of Examination. 3. Of Conſolation. 4. Of Exhortation.

It may ſerve to inſtruct us in the truth of ſeverall Poſitions, I will only pick out ſome few. 1 *Vſe Inſtr.*

1. It may inſtruct us, *That the moſt part of the world, yea, of thoſe that the world moſt eſteemes of, and ſets the higheſt rate and value upon, are poore, indeſirable, uncomely wretches, in the eyes of Jeſus Chriſt.* Chriſt's eye *ſees not* as *mans eye ſeeth*, man ſeeth beau-

beauty, where Christ *seeth none*; man seeth a *desirableneſſe*, where Christ's eye seeth none; man *dotes* upon what *Christ cares not for*; man calleth the *proud blessed*, but the Lord's soule *abhorreth them*; they have not yet left *their owne people, and their fathers house*. You see many a *gallant strut* it in the *world*, and who but they are the people of fashion (as you call them) the *glory*, the *beauty* of the *world*, every one admires them, &c. many that in respect of their *wisdome*, or *parts*, or *behaviour*, and *civility*, are the *desire of those* amongst whom they *live*, and there is not one in ten of all these that the Lord Jesus Christ *hath any desire too*; they are *poore*, *uncomely*, indesirable *creatures in Christ's eyes*, notwithstanding all their *honour*, and *greatnesse*, and *nobility*, notwithstanding all their *beauty*, whether *naturall* or *artificiall*, borrowed from the *Painter* or *Taylor*, notwithstanding all these Christ seeth no *excellency in them at all*. The vaine creature *dotes*, Christ *scornes*; the vain creature *loves*, Christ sees no *lovelineſſe in them*, but looketh

looketh upon them *black* with the *soot of hell*, eyes their countenance, all *blots*, and their *soules* too, the vilest creature *preferres* them: there's many a poore creature that lives in a *corner*, that is at an higher rate in *Christs* thoughts; the poore wormes to whē he is carried out to desire *matches*, an *union* and a *communion* with them. Jesus Christ *scornes them*, and hath no *desire either to any union, or to enjoy any communion* with them: Christ saith of such vaine creatures, There go poor wretches that *my soule loathes*, I am sick of them, *ashamed* of them as *my creatures*; And is this nothing to you? O you *sons* and *daughters*, is this nothing to you? it vexeth you to think that you live in a place where none *desires* you, and if you were gone none would *lament* you: It was an unroward character of an unworthy *Emperour*, he is it no trouble to you to think I live not desired, not cared for of Jesus Christ? *Zeph.* 2. 1. The Lord cals his people to repentance under this notion, Gather together, *O nation not desired*. O that it might call you to some serious

thoughts, vaine creatures! you are people not *desired* of the *Lord Jesus Christ*, as *uncomely*, and *despised* in his eyes, as you are *beautifull*, and *admired* in the *eyes* of men; nay, and more, and let me tell you in your eares, and oh that it may make your hearts rend, and your eares tingle! if you be not *desired of him here*, you shall never *enjoy him, nor be enjoyed of him hereafter*. Haman was such a poore wretch, the King had *ennobled* him, every *hat* and *knee* did him *homage*, and took notice of the Kings *respects* to him, at last he came to the *gibbet*; have a care poore creatures else, *though you compasse your selves about with sparkes*, poore sparkes of *friends, honours, riches, pleasures*; sparks that will extinguish as quickly as rise, yet *this*, and onely this, *you shall have at the Lords hand, you shall lie downe in sorrow*, everlasting sorrow; you shall *lie down in hell*. It is an ill place to leave you in, but the Lord pluck you as firebrands out of the burning. I passe on.

2. From what you have heard you may be instructed *which way they may*

to heaven lies; and 2. *That it is no easie way*, we are all *pilgrims* and *strangers* here, we were bred so, our fathers were so. Now the journies end which all pretend to (though the most ride backward) the coast which all say they are bound for (which way soever their compasse guides them) is *Heaven*, this is *omnibus in Voto*, though few *so runne that they may obtaine*. But hath any blind or misled traveller a mind to know the way? Is any poore soule startled this day? doth hell-fire flash in any of your faces, and are you crying out, Sir, *What shall we doe to be saved? which way lies our way to heaven?* Learne hence, that the next way to heaven is not the *beaten road*, but quite crosse *Natures-fields*, and so through the *long street of selfe-deniall*, and up the *mountaine of holinesse*, at the top of which *you shall see God*; it lies over *hedge* and *ditch*, over *rockes* and *mountaines*: you must leave your *youth sinnes* as you goe on your *right hand*, your *education* and *customs sinnes* on your *left hand*, your *beloved sinnes* behind you; if your father, or mother,

or husband, or wife, or brother, or ſiſter, or child lie in your way, you muſt make no halts, but over their necks; if all your vaine acquaintance, your drunken, ſwearing, wanton companions, ſtand of each ſide and becken you another way, you muſt decline their invitation and go quite croſſe; you muſt tread upon all your *glory* and *pompe*, and *greatneſſe*; you muſt avoid the *mountaine of Gold*, and the *rocks of Pearle*; you muſt take heed of the pleaſant *brook of carnall and vain pleaſures*; avoid your *dancing*, and *painting*, and *patching*, and *decking your ſelves*: In ſhort, you muſt put your ſelfe in an *habit fit to carry a croſſe*. This is the next way to heaven. And now I need not tell you in the ſecond place, *That ſtrait is the way, and narrow is the gate that leads to everlaſting life, and few there be that find it*. By this time you will know, that if you will goe to heaven, you muſt goe *like*, and *with*, very *few* in this age of *wantonneſſe and dotage*. By this time you will eaſily gheſſe ſinners are out of the way, and proud men are out of the way;

way; those that *glory* in riches, and *worldly greatnesse*, are out of the way; the *careleſſe daughters* of *Sion*, that *ſtretch out their necks, and mince it as they goe*, are out of the way; the *ſelfe-righteous men are out of the way*. Ah Lord! who are in it? Heaven is a *difficult journey*, it is an hard way to find, it is hard to fleſh and blood to doe theſe things. It was the Martyrs ſpeech, that *the croſſe way was the way to heaven*. The way to heaven is aſtrait way, no dancing way, dancers muſt have the elbowroome of hell-road; they that will walke in this ſtrait way muſt *croud*, they muſt not thinke to walk thither in ſtate; no, they muſt croud, and never bee afraid of wrimpling a neat *handkerchiefe or cuffe*, it is not *opus pulvinaris* (ſaid one) but *pulveris*, you ſhall be ſure to meet with all the *oppoſition* that nature can make, all the forces of *fleſh and blood*, and all the forces the *devill* can adde; *who then ſhall be ſaved?* even thoſe that God hath appointed to life, thoſe to whom the Lord ſhall give ſuch an heart as I have told you, *ſtrait is the way, and few there be that find*: If you will have

a broader way you may, *Mat.*7. 13,14. but then you must not look for the same journies end. The Lord give you hearts to *consider it*, and feare to tremble at it.

3. And from hence thirdly, you may bee instructed, *that it must bee something more than nature that must make a poore soule beautifull, and desirably beautifull in Jesus Christs eyes.* It must neither bee *naturall beauty* will doe it, nor yet *naturall parts*; no, nor *natures glory*, nor the best of *nature, naturall righteousnesse, Matth.* 5.20. It must be something more than *flesh and bloud*, yea, something more than *flesh and bloud* can helpe us with. But I passe over this.

4. From hence fourthly, you may be instructed, *What an infinit love the Lord Jesus Christ hath loved his Saints with*, 1 Joh. 3. 1. *Behold* (saith the Apostle) *with what manner of love the father hath loved you with, that you should be call'd the sonnes of God.* Here hee layes, *hearken O Daughter*; the Daughter of a *King* is honourable, but the daughter of *the King of Kings* is much more honourable. But (if I may

say

say it) here seemes to be a degree of *love* beyond it, the *Kings wife* is more honourable than the *Kings daughter*. Behold therefore (O yee upright in heart) with what manner of love the Lord Jesus Christ hath loved you, that hee should *desire your beauty*; not only love you, but if uncomely, poor wretches, make you beautifull, according to that, *Ezech.* 16. 13, 14. nay, not only so, but *desire your beauty*; not onely like it, but desire it; O love! infinit love! when *David* sent his servants to let *Abigail* know that hee desired her beauty, marke how she admires at it, 1 *Sam.* 25. 41. *shee arose and bowed her selfe on the earth, and said, Behold, let thine handmaid bee a servant, to wash the feet of the servants of my Lord*, Doe you heare this newes, O yee daughters of men? doe you heare this newes? that the King of glory, the Lord Jesus Christ, that hath no need of you, that is infinitly above you, hath sent me this day to tell you, that hee *desires your beauty*. Rise up, O yee Saints, bow your selves, and say, *Let us be servants to wash his feet*, &c.

Let us bee the *doore-keepers* of his house, his meanest servants. No Christians, you shall be his *sons and daughters*: Nay, hearken O *daughters*, here's more for you, The King *desires your beauty*; Spell this love at leisure, and now *wish your soules, follow* after Jesus Christ, study it with your most serious thoughts, live to it with strictest lives. What conversation becommeth the gospell? what manner of persons should you be? *Follow* on, *make haste* and *rise*, and *follow* him, singing, crying, as you goe, *O the heighth, and depth*, the *incomprehensible heighth*! the *unfadomable* depth of love wherewith the Lord Jesus Christ hath loved sinners, before the beginning of the world, &c. And lastly,

5. Can you learn a lesse result from hence than this, that *Saints selfe-denying, despised* Saints, *are happy creatures*; *Terq; quaterq; beati*, blessed againe, and againe. Surely you have not heard mee all this while, but you are preventing me in the words of the Psalmist, *Happy are the people that are in such a case; yea, blessed are the people that have*

have the Lord for their God; we may say of them, *O nimium dilecti in Deo*, creatures strangely beloved of their God, strangely happy in this, that the King should desire their beauty. Let the world *scorne* one, let them *put out the finger* and *barke at the moone*, let them mock *puritanisme*, let the *way of holinesse* be *every where spoken against*, *pro hominum arbitrio*, let them talke, so long as you *game*; you *dance before the ark*, though *Michal mock out at the window*: You shall be *more beautifull*, the more vile they think you; it is for the Kings sake, that *hath desired your beauty* and *scorned* theirs; for the Kings sake, that hath chosen you to *obtaine everlasting life through Jesus Christ*, but hath *ordained them to wrath*, and *neglected their beauty*. One would not think now, that these creatures that *ravish Christs heart*, should *offend worldlings eyes* so much: surely Christ should have no judgement, if these were the contemptible ones of the earth, the *unlovely* creatures. Well, well, Christians, let them mocke on, after the way which they call *simplicity*

city and foolery, moping, &c. worship thou the God of thy fathers; thou shalt have thy *pleasures*, when they shall have *torments*; thou shalt have thy *crowne* and *honour*, when the *pride of their glory shall bee stained*, and that shall lie in the dust. These *children of vanity* forget what *Abraham* (though something too late to doe him good) advised their *brother* to remember, *Luk.* 16. 25. *That in their life time they received good things*, and those precious *Lazarus'es*, *evill things*, but yet a little while and you shall be *comforted*, and they *tormented*; yet a little while and you shall be *honoured*, and they shall be *cursing the wombe that bare them, and the paps that gave them suck*, cursing the *honour that ruin'd them*, the *pleasures* that *damned them*, the *worldly glory* which hath made them *inglorious for ever*; yet a little while and instead of their *sweet smels* they shall have the *stinke of fire and brimstone*, and instead of their *girdles rentings* of heart for ever, instead of their *well-set haire* they shall have *baldnesse*; they shall spend more time

in

in *rending and tearing their haire*, than ever they did in *curling or powdring it*. Yet a little while, and instead of their *stomachers*, they shall have *girdings with sackcloth*, & *everlasting burnings* instead of their *present beauty*. But blessed shall you bee, for *you shall shine like the Sun in the firmament of the father*, for *the King hath desired your beauty*. I have at last done with my first use of Instruction: I proceed now to a second, and that shall bee of examination.

Are you willing now to know, Christians, whether Jesus Christ cares for you yea or no? whether you be desirable in his eyes yea or no? heaven and hell hang upon this thing; *Trie whether you have forgotten your owne people, and your fathers house.* 2 *Use.*

The most men and women are afraid of the *touchstone*, and are willing rather to take *heaven for granted*, though they find *hell for certaine*; but this is not safe with you. Trie your selves then (Christians) I will helpe you a little in so good a work.

1. If you have forgotten your fathers

fathers house, *you have* (first) *seene a great deale of folly and vanity in it:* Man is a reasonable creature, and will never leave any thing, but he will see *some cause to leave it.* Did the Lord ever yet *convince you* throughly, not with a *Notionall*, but an *heart conviction* of the *folly* of your *fathers house?* Did the Lord ever *throughly* convince you of your *evill wayes*, the sinnes of your natures, the *customary sinnes of your lives*, of your *education sinnes*, and your *beloved sinnes?* Had you ever a *through conviction* of the vanity of your evill company, the vanity of your *pleasures* and carnall *delights?* Did your soules ever tast a reall bitternesse in them? if not, I feare me you have not left them.

2. *Have you had another excellency discovered to your soules?* Had your souls ever yet a *reall discovery made to you* of the *excellency of the wayes of holines*, those wayes that you once hated? Doe you now see a *beauty*, a *glory* in them, so much that you can even *stand*, and *hold up your hands* and *admire*, that you should be *blind* so long? A pre-

preſent pleaſant thing will ſcarce bee left, but upon a *diſcovery of*, and an *obtaining of* ſomething *more excellent*. Chriſtians, under what notion do you look upon Chriſt, and his wayes? Do you look upon them as *excellent*, the wayes of *ſtrictneſſe*, as *excellent*, *ſanctifying a Sabboth*, *praying*, the *frequenting of the communion* of *Saints*? Doe you look upon them as excellent? If you doe not, I feare mee, you but cheat your ſelves with a conceit, that you have forgot *your fathers houſe*.

3. *If you have parted with them I am afraid it coſt you ſome teares*, you did not part with ſo many *friends* with *drie eyes*; friends cannot ordinarily *pass* without *teares*, but your weeping hath not beene ſuch a weeping if it hath been true; it hath not been, becauſe you have parted with them, but becauſe you abode with them ſo long; it hath for meaſure been like the *mourning of him that hath loſt his onely begotten ſonne*, Zach. 12. 10. but not upon the ſame *account*, not becauſe you muſt now *part* with them, but becauſe you *embraced* them ſo long. See the

effects

effects of godly sorrow, 2 *Cor.* 7. 11. it worketh *carefulnesse* and *indignation*, &c. Were your soules ever in such a true *bitternesse for sinne*, that it wrought in thee an *indignation* against your selves; that you could even *eat* your owne flesh, to think you should ever have been such *a vaine, wanton wretch*, such a *proud sinner* as you have been? This is a good signe you and your fathers house are parted, and that at the parting you sorrowed after a godly sort.

4. If ever you truly parted with it, *both at the parting, and since too, you have found something to doe with your owne spirit*, some *struglings* and *combatings* with your selfe. Before you parted you were at a *dispute* with your *soules*; shall I leave this or that corruption, or shall I not? and since you have been at some debates with your spirit, shall I goe home againe? shall I returne to such a vomit? to such a wallowing in the mire? even *Paul* himselfe found *the law in his members warring against the law of his mind, and bringing him into captivity to the law*

of

of sinne, Rom. 7. 23. *the flesh lusting against the spirit, and the spirit against the flesh, and these contrary one to another*, Gal. 5. 17. I dare almost say, that that soule never *conquerd sinne*, that is not yet *in combate with it*; never truly overcame it, that is not still in *combate*; never yet *forgot its fathers house*, that hath not some strong *inclinations*, sometimes to be *going to its old home againe*, and sometimes finds not that it hath something to doe to keep his *heart* from (a second time) *embracing* what it hath beene once ashamed of.

5. *Doe you make Christ all your delight, and your sole delight?* is hee to you *solus desideria, & totus desideriis?* Are your hearts taken more with *Christ* than with all the world besides, and so taken with *your husband*, that nothing of him, nor from him, displeaseth you? can you bee content with *Christ alone*, and say with *David* to the Lord, *Thou art my portion?* could you quest all things else for him? and is there nothing of him but seemes lovely to you? doe his strictest lawes seem

excellent

excellent to you? Is hee *excellent* to you in the *intent of his Kingly office*, as well as in the *comfort of his Priestly office*? doth his very *yoke seem easie*, and his *burthen* seem light to you?

6. *Do you abide with Christ*, as the *wife abides* with the husband, and *the branch abides in the vine*? every true branch abides in him, *Joh.* 15. 4. is your dwelling with him? or are you onely religious by fits? the hypocrite may bee so *religious*, but the Saint makes the Lord *his dwelling place*. Which is that which you count your home? the best of Gods Saints may have some *inclinations to vanity*, and be sometimes *trading with the world*; Ah! but Christ is his home, Christ is his dwelling place; hee thinkes himselfe in a *strange place*, when he is not with Christ *in duties of holy communion*. Christian, which is thy element? Is your soule in its element, when it is conversing with things below Christ? that's an ill signe, by these things you may take a scantling of your owne haarts. The Lord help you in applying these things to your soules. I proceed to a 3d use. 3. Here's

Here's comfort to the Saints, joy to the upright in heart, especially

1. *Against all the uncomelinesse and indesireablenesse the Saint apprehends in himselfe.* There's none so comely as the Saint in Christs eyes, nor any so uncomely and ugly in their owne eyes; *Paul* cries out, *O wretched man that I am*, Rom. 7. 24. and againe, I am *as one borne out of due time, the least of the Apostles, not worthy to be call'd an Apostle*, 1 Cor. 15. 8, 9. It is an usuall account the Saints give of themselves, ah wretched creatures, poore indefireable wretches, hard-hearted sinners, vile persons, &c. Bee of good cheare Christian, *The King hath desired thy beauty*; thou art black in thine owne eyes, but comely in Christs eyes: *Black* in respect of thy merit, but *comely* in respect of imputation; *comely* through *the comlinesse* that hee hath put upon you. Secondly,

2. Here's comfort *against all the dirt the world casts upon you, all the uncomelinesse they conceit in you*; who so despicable creatures in the eyes of the

world, as those men and women whom the Lord *delights to honour*? these are the despised ones; upon the backs of these it is that *the Plowers plow*, and make *long furrowes*; they are the *upright in heart, that they privily bend their bow to shoot at, against* these are *the puttings out of the fingers*, and the *liftings up of the hands*; upon these are laid *all the scoffes of the ungodly*, and through their weakneſſe the barkings of these dogges sometimes trouble them. But Christians, hath not *the King desired your beauty*? the beauty that these wretches are *so blind* they cannot see. Hath not the *King desired it*? Is it desireable in Christs eyes, and despised in their eyes? which is the best judge, think you? is it not enough for you, that you please your husband?

3. Here's comfort for you, not only against all their scoffes, but *against all their low esteeme of you*. David saith, *I am small, and of no reputation*. Christ was accounted *the least in the kingdome of Heaven*; hee was *the stone which the builders refused*. A

man

man of no fashion in the world, who cared for him? did any of the *Pharisees believe* on him? The *wife*, you know, takes her *honour* from her *husband*, and usually, if hee be accounted *one of no fashion*, shee is not valued at a very *high rate*; Saints, though they be indeed the *worlds pillars*, yet in the vulgar *estimate* they are the *worlds burthens*; and where ever they live, they usually live at a *low rate* in *worldlings desires*, if any (of *note* before) turne puritane, hee loseth his *rate* in the *worlds thoughts presently*, the Gentleman loseth his *honour*, the *Lady* her *repute*; but it is because their *prizers* have *lost their wit*, and their *eyes*, and it need not much trouble a Saint, for Christ *desires* their *beauty* still: They have put themselves out of the worlds *reckoning*, and heightend themselves in *Christs esteem*. Despise on (fooles) the King hath desired these soules beauty,

Ah! but will a poore misdoubting Christian say, *I am afraid they have a true object of laughter in me. I am afraid I have not that desireable beauty, but*

am a painted ſepulchre; were I but convinced, that I had indeed truly forgot my fathers houſe, and that the Lord Chriſt had indeed deſired my beauty, I could naile their ſcoffes to my heeles, and mourne over their gallant follies: But *I feare.*

1 *Obj.* Alas! *I am going home to my fathers houſe ever and anon, I am ready to yield to temptations, ready to fall into ſinne; yea, and the Lord pardon mee, I fall ſeven times a day. If I had forgot my fathers houſe, ſhould I have ſuch inclinations to goe home? would my heart draw ſo hard for vanity, as it doth ſometimes? ſhould I ſinne ſo often, &c.*

I anſw. 1. *Which way ſtands your affection?* your heart you ſay bends that way, but which way ſtands your *affection?* doe you take pleaſure in ſuch *inclinations?* have you a *good mind to ſinne*, if you durſt? to returne to your *old vanities*, if you durſt? only you durſt not, that's an ill ſigne. But upon ſuch *inclinations*, doth there preſently ariſe a *loathing in your ſoules?* doe you ſay, *Get thee behind mee Sathan*

Sathan, that's a good ſigne, that though you be invited by a *temptation* of *vaine company*, or the *Devill*, &c. yet ſou have truly *forgotten your fathers houſe*.

2. *You goe home ſometimes you ſay*, it may be you fall into ſome of your former vaine courſes, and are with ſome of your vaine companions. But I pray, *What doe you when you are in your fathers houſe? are you pleaſed with your vanities*, or *with the vanities of your friends?* or doe you ſpend your time *in chiding?* It may be your heart ſometimes *declines to ſome vanity*, or you are ſometimes in *converſe* with *vain perſons*. Are you one with vanity, one with ſinners? or doe your ſpirits *riſe againſt your ſelves*, and againſt the *vanities of thoſe with whom you are?* What *indignation* is wrought? if any, you may have *forgot your fathers houſe*, for all this *going home*.

3. You goe home ſometimes you ſay. But I pray, *How long doe you ſtay there?* Is ſinne your trade? Doe you *live* in knowne ſinnes? this indeed will argue your *profeſſion* but *hypocriſie*. But (on the contrary) though

you fall *through weakneſſe*, yet doe you *riſe* through *grace*; though you *ſinne* ſometimes, yet is ſinne as *Davids concupiſcence*, call'd a *ſtranger in the Parable*. Thus the beſt Saints have *ſinn'd*, yea, and *may ſinne*; not of *wilfulneſſe*, but of *weakneſſe*; not *trading in ſinne*, nor *lying* in it, but *falling into it*, and *riſing by repentance*.

2. *Obj.* Ah! but will another Chriſtian ſay, *I cannot deny my ſelfe in the company of my fathers houſe, wretch that I am. I got acquaintance when I was young with vaine perſons, or I am related to ſuch, and I dare not ſay, but I love their company, and oft times leave better for them; neither can I deny my ſelfe in my relations. My heart is exceſſively let out after them.*

1. Thou ſaieſt thou art oft times yet a companion of vaine perſons, but conſider (Chriſtian) are they *thy invited gheſts*, or accidentall meerly? are they *intruders*, or are they the *welcome companions* of thy life? are they thy *picke company* or no, thy *intimates*, or meerly *companions* in reſpect of thy *trade*, and *converſe with the world*? If thou

thou delightest not in them, they indeed are sometimes thy companions, but thou art not theirs.

2. *Art thou a companion with them in sinne, or onely in civill actions, or for discourse, &c. sometimes?* if the first indeed it is a signe thou hast not left thy fathers house; but if the latter onely, it is no such signe, thou keepest thy course, they come to thee, and it may be *disturbe* thee, but thou doest not goe to them.

3. Thou sayest thou lovest them. But it would be considered, *Whether thy love be meerly naturall or more?* It may be thou lovest them because they are *witty people*, or of *ingenuous dispositions*. Thus Christ loved the *young man*, *Matth.* 19. and thus thou mayest love them. It is an ill signe, if thou lovest them, because they will *drinke*, or *sweare*, or bee *vain and wanton* in their *discourse* or *carriages*.

4. Thou sayest thou lovest thy relations, and thou canst not deny thy selfe in them, thy heart is so *glued* to them, &c. and God forbid but thou shouldst *love* them, 1. *with a naturall*

affection, its a ſigne of a wretch, *Rom.* 1. 31. to be *without naturall affection*, and 2. *with a providentiall love and care*; hee that *provides not for his family* (ſaith the Apoſtle) is *worſe than an infidell*. But 1. Suppoſe *Chriſt ſhould call thee to ſuffer for him, and* thou hadſt a good mind to it, and they ſhould plead hard for thee to *ſpare thy ſelfe*; wouldſt thou with *Hierom ſhake off thy father, and mother, and children, and runne to Chriſt?* this would bee a ſigne thou hadſt *forgot them*, Though thou loveſt them. 2. Notwithſtanding that thou loveſt them, *wouldſt thou favour them in any ſinne againſt God, and onely lukewarmely reprove them*, like old *Elie*? *It is not well done of you, O my ſons*, becauſe thou loveſt them: wilt thou rather let them *diſhonour God, damn* their *owne ſoules*, doe any thing, rather than *reprove*, or *ſmite them*? this love indeed is a *reall hatred*, and will argue *little love to God in thy ſoule*. But on the contrary, though thou *loveſt them* with the *tendereſt love*, & wilt *provide* for them with the moſt *providential care*;

care; yet is thy love so truly *tempered*, that it shall not in the least hinder thee from *doing thy duty to Christ*; no, nor yet from *doing thy duty to them*; from *reproving sharply, admonishing severely*? is thy love such, that it shall not *blind thy eyes*, so as thou wilt *wink at the least neglect of duty* in them, not at the least sin in them? Love them then as wel as thou canst, it shall be no sad *evidence* against thy *soule*, otherwise (*Parents* look to it) your children will curse you another day for your *love to them*: you have heard of *killing with kindnesse*; let the kind of death be never so sweet, yet the death will be bitter. Take heed not of *killing the bodies* (alas, that were nothing) but of *damning* your *childrens soules*, and your owne too, with *miscalled kindnesse*.

3 *Obj.* But wil another Christian say, *I have not forgot my honour and glory, I am not low enough, I feare, to get in at heavens* gate. I answer first.

1. This is like *the melancholy conceit of her, that a Divine of our owne speaks* of; *of a woman that conceited, she*

ſhe was ſo fat, ſhee could not get to heaven; it is the *lowneſſe* of mind that God looks at, *Lords* and *Ladies*, if their hearts be not as *high* as their *titles*, may ſit in heaven as well as meaner perſons. I doe not ſay, they ſhall have chaires of ſtate ſet for them, but they may have a roome there; it may be one or two may ſit above them (if there bee degrees in glory) that gave them place here: but as Maſter *Rutherford* ſayes, *the leaſt place in Heaven is Heaven, though it bee behind the doore*. But ſecondly,

2. *Is not thy outward Pompe and glory that which thou affecteſt, and delighteſt in it, and hunteſt after?* Does not thy title *tickle* thy eare, nor *ſwell thy heart*, if not, it can *doe thee no hurt*? all the feare of thoſe *ſwelling things is*, leſt they ſhould breed *tympanies in the ſoule*.

3. *Doe you look upon the title of the ſervant of Jeſus Chriſt, the title of Chriſtian, as the farre more honourable title?* Are you of *Theodoſius* his temper, which would you rather chuſe, to be call'd *my Lord*, or *Madam*, or to be

be called the *servant of Christ*; which doe you preferre? if the latter, it is a signe you have forgot the former, though you retaine it.

4. *Is your outward greatnesse and pompe no snare to your soule in the wayes of God?* Great persons are too ready to think they are above *prayers*, above *hearing*, above *meane Saints*; should such ones as they pray in their families; no, let their boy do it? should they pray in secret, and runne up and downe to *lectures*? O no (forsooth) it is a dishononour to them (Heaven was made, I confesse, for the most part, for people of lesser quality, 1 *Cor.* 1. 26, 27. *James* 2. 5.) should such as they go to private meetings? no, better go to a taverne, there they shall only *foule their soules*, but *keep their clothes cleane*. But now, hath the Lord given thee *another spirit*? it is true, thou art great, but thy greatnesse is no such *snare to thy soule*; thou canst *pray for all thy greatnesse*, and *heare sermons*, and *kneele in a duty* for all thy *silk stockings*, and entertain *communion with the meanest Saint*; yea,

and

and for a need *preferre a lether dublet in honour before thy selfe*. Though thou beest great it seemes thou hast forgot it.

4 *Obj.* Ah, but will a Christian say, *I am so addicted to mirth, and pleasure; I must have my vagary, and tickle my sense sometimes, &c.*

1 Answ. *Christian, dost thou love thy pleasures more than thy God*, that indeed were something? art thou more pleased with hearing *a song*, than hearing a *sermon*? this sounds high. But love God best, and for ought I know, thy eye (for thy recreation) may bee delighted in *seeing*, and thy *eare* with *hearing* too.

2 Answ. *Wilt thou baulk an opportunity of communion with Christ, or with his Saints, for a vaine pleasure?* Wilt thou bee a loser in thy heart, to gaine a little pleasure for thine *eye*, or *eare*, or any sense? wilt thou misse a *family duty*, an *opportunity of hearing Gods word privatly or publiquely*, thy time of secret duty, a time of communion with the Saints to wait upon thy pleasure? In such a case I would have

thee

thee ſuſpect thy heart, otherwiſe thou mayeſt recreate thy ſelfe with them, and yet have forgotten them.

3 Anſw. *Suppoſe thy pleaſures have been ſuch, and are ſuch, as are in themſelves ſinfull*, as *wantonneſſe*, *drunkenneſſe*, *&c.* Doſt thou love them ſo, that thou wilt have them whether God will or no? thou wilt break with God to enjoy thy luſt; this is an ill, and a very ill ſigne. But poſſibly thy pleaſures are ſuch as God *allowes thee* (temperately uſed) if ſuch, thou mayeſt ſo uſe them, and yet the *King deſire thy beauty*. I have finiſhed this branch of application, I have but one word more to adde: It ſhall be of

Exhortation. Let mee now perſwade with you Chriſtians; And (oh that the Lord would help mee to perſwade) 1. with you, *who have not as all yet forgate your fathers houſe*, and ſo conſequently, *your beauty is not at all deſirable to Chriſt.* 2. *With you that have begun to doe well*; I have a word to both ſorts, *Uſe.* 4.

1 *Br.* Is there, alas, is there any poore ſoule before me this day, whoſe heart

heart smites him, and tells him, that his soule is not at all yet *desirable in the eyes of Jesus Christ?* is there any poore creature so sadly miserable? possibly the world dotes on you for *beauty, wit, parts, behaviour, &c.* but in the meane time, doe your soules, tell you in plaine English, that you are *despised in Christs eyes. As though God did beseech you by mee, I pray you in Christs stead be reconciled to God.* Ah poore soule, wouldst thou be desired of Jesus Christ? *Hearken then O daughter and consider, and incline your eare, forget thy owne people, and thy fathers house.* I know I am pleading with you for an hard thing, especially for you that have all the world at will: But I beseech you *by the love you bear to your precious soules,* which shall last for ever; doe it, ah doe it. I had need now have the Rhethorick of an *Angell,* yea, if I had; yet *God must perswade Japhet to come and dwell in the tents of Shem.* Let mee offer but a few considerations, and venture at a perswading of you, and leave the issue with God.

1. Con-

1. Consider, *How will you live when your fathers house failes you?* for the present it *is a full house*, and you live, as wee say, as well as a carnall heart would wish; you have *pleasures*, and *honours*, and *riches*, even what you would aske: the colour is in your *cheeks*, and the *marow in your bones*. But will this last alwayes? *doth not the fashion of this world passe away?* and will not the fashion of your bodies passe away? what will you doe in that day of your visitation? These things may last a *while*, till God comes to keep *a Court in your Conscience*, or hee summons you to a *particular judgement*, or layes you upon your back *in a bed of affliction*, or comes to *his last judgement*: But in any of these dayes (poore creature) what wilt thou doe? When thy *perfumed body* shall come to *stinke in the nostrils of men*, thy soule shall be more *loathed of God*, a future livelihood would be thought of, This will perswade a virgin to marry sometimes. But besides.

2. Christian, *Dost thou know the joyes of a married life to Christ?* dost thou

thou put no difference betwixt being a *bondslave to hell*, and one free in Jesus Christ; betwixt the enjoying the communion of the children of the Devill, and enjoying the communion of Saints? no difference betwixt enjoying the communion of devils, in everlasting torments, and the communion of God, Angells, and Saints, in the highest Heavens, *where eye hath not seen, nor hath eare heard, nor can it enter into the heart of man, to conceive what things God hath prepared for them that love him*? now (if thy conscience bee not seared) thou hast ever and anon *some flashes of hell in thy face*. The merriest sinner of you all, I believe is not alwayes free. Is there no difference betwixt that condition, think you, and a peace of conscience, and joy in the Holy Ghost? Now, you never lie downe in your beds, but (if you dare look back, and consider how you have spent the day) your soule is stricken with *terrour*, and there is a *dart almost struck through* your *liver*, and you dare not let your soules feed upon the thoughts, but are glad

to

to *ſhuffle it over*, for feare you *runne madde*; but if your ſoules would but forget theſe vanities, ah, how ſweetly would you ſleep; and when you had ſpent *a day in duties* of hearing or praying, how ſweetly would your ſoules look back upon it. Now if you were not rock't into a ſleep of damnation, you would ſcarce lie downe to ſleep, but you would feare leſt you ſhould wake in the morning with *hell flames about your eares*; nor walke in the day, but (like the ſelfe-accuſed murtherer) your eye would be over your ſhoulder, for feare the devill ſhould be laying hold of you: then you would *lie downe in peace*, and *riſe up in peace*, and nothing would *make you afraid*. Is this world nothing Chriſtian? ah, that the Lord would perſwade you of this. Beſides,

3. Conſider (Chriſtian) *there is nothing in your fathers houſe but you ſhall find in Chriſt, by a way of eminency*. Muſt you forſake your ſinnes, you ſhall be *filled with the graces of the ſpirit of God*? Muſt you forſake a lit-

tle idle *vaine company*, you ſhall have the *communion of Saints*, yea, a *fellowſhip with the father, and the ſonne the Lord Jeſus Chriſt*? 1 Joh. 1. 3. Muſt you forget your pompe and glory, &c. you ſhall bee called *the ſonnes and daughters of God, heires, coheires* with *Chriſt*? Rom. 8. Muſt you forget worldly riches, you ſhall have the *riches of grace*? Muſt you forget a few vaine pleaſures, you ſhall have a *fulneſſe of pleaſures*, at Chriſts right *hand, and that for evermore*? Pſal. 16. 11. Muſt you forget your owne righteouſneſſe, you ſhall bee clothed with the *righteouſneſſe of Jeſus Chriſt*? what's loſt by the exchange Chriſtian?

4. Conſider againe, *Chriſt forgot his fathers houſe for you*, and yet it was worth many of yours; hee forgot the *glory*, the *company*, the *pleaſures* of his *fathers houſe* for you; he was content, for you, to be a *companion* of *fiſhermen*, yea, of *ſinners*, yea, of *theeves*, when he *died upon the creſſe* for you: this he did freely, *he made himſelfe of no reputation*, hee *nothinged* himſelfe for

for you: Hark what the Apostle sayes, 2 Cor. 8. 9. *you know the grace of our Lord Jesus Christ, who though he was rich, yet for your sake hee became poore; that you through his poverty might be made rich.* Let that melting love winne you. Besides,

5. *It is the way to be beautifull:* what abundance of paines poor vaine wretches take to be beautifull? surely this must move. *Beauty* is a *desirable thing*, the vaine creatures of the earth would never else set nature with the heeles upward, doe any thing to obtaine it; wee should never else have so much *precious time lost*, and so many *precious soules undone* with paintings, and trimmings, patchings, and perfumings, and a thousand such apish tricks: but beauty is the *idoll of the world*, to which the very soule shall be *offered up in sacrifice*, and when all this is done the soule is *amisse*, and the way to adorne that, is to *undresse all* againe. Hark, you that desire beauty, here's the way of beauty which *you have not known*; it is to deny your selves in all

these things, and whatsoever else is contrary to the *law of Christ*, or short of him; yea, and this,

6. Shall make you *desirably beauteous*, that Christ shall desire you, and the Saints shall desire you; this is the way to ravish his heart. But no more by way of motive, God must doe all I know when I have spake my utmost.

I might tell you who it is will desire your beauty; *It is the King of heaven*, of *glory*, and *peace*; the *King shall desire your beauty*. If this, all this will not doe, the Lord open your eyes, and then I am sure it will.

But this is an hard work, and young ones especially had need of a great deale of helpe to it, and truly nature affords none, all is laid up in Christ onely; In order to the getting of it from Christ, let me advise you;

1 Dir. First, *With a serious eye to look upon your fathers house*, and see what there is in it *desirable*, that should so bewitch one that hath not *outlawed* his or her *reason to it*. Look seriously upon

upon your *sinnes*, will you not see a filthinesse in them? Look upon your *vaine company*, bee they what they will, will you not discerne some *sordidnesse* or *baseneſſe* in their actions? upon your *honours* and *greatneſſe*, will they not appeare *bubbles*? upon your *pleaſures*, will they not appeare *shaddowes*? You look upon these things as *pictures*, side-wayes, or at a *distance*; that makes you admire them, and runne after them: come neerer to them, will they not look *dawbed with some uncomelineſſe or other*? Will not the *colours* that look'd so *sweetly afarre off*, *stink* if you bring them *neere* your *noſe*? Let that bee the first piece of advice.

While you enjoy these things, take heed of letting out your heart to them; rejoyce *as if you rejoyced not*, and *use the world as if you used it not*; be not too much intent upon *your fathers house*, converse not too much with any thing there; things of the world have a *glutinous quality*, the heart *will cleave to them*, if you let it lie very 2 *Dir.*

long amongst them; and if it once cleaves, there will bee no wayes, but either your heart must be soundly rent upon the severing, or hell-fire must part them.

3 Dir. Thirdly, Ah, *Learne to live from your fathers house betimes*, take the wise mans counsell it was after a large *survey* and *discourse of every roome*, and the *vanity of every roome in our fathers house*, Eccl. 12. 1. *Remember thy Creator in the dayes of thy youth*; if *rottennesse* enter into the *bones*, it will hardly *ever out*. You that are young, for the Lords sake think of this: Ah, come off your youthfull vanities before they can plead *custome* with your soules, live *from home* betimes, believe it, there will bee more weeping else when you come to part.

4 Dir. Lastly, *Crie, crie mightily unto God, that he would take off your heart*: Believe it, it must be his work, you will be wearied else *in the multitude of your owne indeavours*; if the Lord draw off the heart, it will be drawne indeed.

indeed. Be much in *publique prayer*, but especially be much in *secret prayer*. I must conclude.

2. *Br.* Lastly, you that have been taught of the Lord to forget your fathers house, that so the King might desire your beauty, Let mee plead with you *still to forget it more*. Selfe-deniall is a *long* and *hard lesson*, a Christian must be learning it from his *cradle* to his *grave*, and every time hee studies it hee shall find something to be done that is yet behind, and all that he hath done to bee done better: you have learned in part how to doe it, I need not direct you, you need no other directions then

1. *To study every day more and more the vanitie of the creature.* Read over the book of *Ecclesiastes* well, it is enough to teach you that lesson.

2. *Converse little with your fathers house*, have as little to doe with the world, the *pleasures*, or *profits*, or *riches*, or *company*, or *manners* of it as you can, the lesser the better.

3. *Be more acquainted with Jesus*

Christ, get neerer to him, bee more in *communion* with him, get more *tasts of Heaven*, Earth will *relish* the worse for it. I might presse upon you the same motives I urged before, and I should doe it with advantages; you know what *this King is*, how much to bee *desired*, how much to bee *adored*; you know what a difference there is betwixt the worlds *comelinesse*, and the *comelinesse which hee putteth upon his Saints*. Let mee onely urge one word, or rather name it:

Some read the words, *quia concupivit*, Because the King hath desired thy beauty, here's an argument, an engaging argument to a Saint. The Lord hath effectually made it knowne in your soules, that hee desires your beauty more than tenne thousands of others. Hee hath whispered, not onely in your eares, but in your heart, his desire to you. Ah, now Christians be you humble, self-denying ones, *because the King hath desired your beauty*. Let the love of Christ constraine you, to order your *hearts* and

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conversations as *becommeth the Gospell of the Lord Jesus Christ*: According to the lawes of this King that hath so *passionately desired*, and so *effectiously declared his desire* to your *beauty*. I must have done: The Lord adde his blessing.

FINIS.

1818(30)

THE RIGHT VVAY TO TRUE PEACE:

OR,

A discovery of a *Gospell-Mystery*, how the spirit that is troubled may find *Peace in Christ*; and how,

A Christian may know whither the *Peace* which his spirit hath in *trouble*, or *with which* it *comes* out of any *trouble*, be *Christ's Peace.*

Discovered in a *Sermon*, Joh. 16. 33.

By *John Collings*, M. A. & Preacher of Gods word in *Norwich.*

Joh. 14. 1. *Let not your hearts be troubled, you believe in God, believe also in me.*

London, Printed for *R. Tomlins*. 164

To the *Right Honourable*, the Lady *Katharine Courteen*, Grace, Mercy, and *true Peace*.

Madam,

When this *Sermon* was firſt preach'd, your *Honour* was pleaſed to *entitle* your ſelfe to it, conceiving it (which indeed was compoſed for my ſelfe) to have been *prepared* and *ſuted* to the temper of your Ladiſhips *ſpirit*, at that *time*. So farre my Maſter onoured me that day, as

as to doe him a *double work* with the ſame *hand*. Truly (Madam) it was *a ſalve* provided for my owne uſe, and not intended further, than for my *friends*, in that *aſſembly* where firſt I *publiſhed* it; and accordingly was laid up in my *cloſet*, till I brought it forth privately, for the uſe of ſome other *noble* friends, who were better able then my ſelfe to judge of the *efficacy* of it; having *received* from ſome of them a *probatum eſt*, and God having made it acceptable, and in their eſtimation more uſefull, than my own low opi-

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nion of the *workman's* pains in it conceived it. They were pleaſed to deſire the *receit*, which (to ſpare my owne paines in tranſcribing it) was the onely cauſe of my leaſt thoughts of the *publication* of it. Truly (Madam) in theſe unhappy times, wherein the *Preſſe* is become ſuch a *proſtitute*, I think I may eaſily be excuſed of my ambition, to have this or any other worthleſſe notes of mine come under it. To abate the *noiſe* of many things in *Print*, (which, believe it, ſounds not at all ſweet in my eares)

I have deſired it ſhould be added to ſome former *Sermons* which before were in the *Printers* hands, in which alſo I ſatisfied but his *deſires*, in denying my ſelfe in my owne: But to thoſe worthleſſe precedent pieces, it comes in a fit place. The firſt of the *Sermons* tels us what is the ſtate of the *Elect* by *nature*. The ſecond, what is their eſtate in *Christ*, and deſcribes their way of *Reſtauration*. The third, points out their *duty*, as *redeemed ones*, to *lean upon their* beloved. The fourth, minds them of the Saints great

duty

duty of *ſelfe-denyall.* Now in regard that the ſoule *reconciled* to God, may bee ſometimes ſaying, *where is my God become?* and as there is none *lives* and *ſins* not, ſo none ſhall live, but at one time or other ſhall meet with *trouble*, I have added this to the other, in which I have endeavoured to diſcover to a Chriſtian, how hee may recover his *quiet*, and in the midſt of thoſe troubles, which in the world hee ſhall bee ſure to meet with, find that peace *which paſſeth all underſtanding.* The firſt of theſe *Sermons* ſhews

us our *originall want of peace*, being not reconciled to God. The second describes our *Peace-maker*, and his severall acts, both of *purchase* and *application*; by which he both *made peace* for his elect in generall, and *applies* it to each of them in particular. The third discovers the *instrument*, and *directs* the soul, in the particular use of *Faith*, which is the instrument to *convey* this *peace* to the *soule* upon all *occasions*. The fourth will teach the soule, how to *keep its peace*. And this, in case the soule hath lost its *peace*, and the spirit

ſpirit of the Chriſtian bee *overwhelmed with trouble*, wil in ſome meaſure direct him how to *find his peace*, and how to come out of trouble by the *hand of Chriſt*. (Madam) this is a great *Goſpell myſtery*; It is a *ſubject* that deſerved a more learned pen, and one more *experienced* in the wayes of God, to have *diſcuſſed* and *reſolved* it, than that poore worthleſſe *creature* who hath *undertaken* it. That *in the world the Saints muſt look for trouble*, your *Honour* knowes (I believe) by as ſad *experiences* as moſt of

those that tread *the wayes of God*. That in the midst of these troubles, in Christ the soule of the Christian may have *peace*, This *Text* and *Sermon* (Madam) I trust wil sufficiently make good both by *generall proofe*, and *particular demonstrations*. In troubles to have *peace*, is no characteristicall note of a *Saint*; To come out of troubles, and reduce the *spirit* to a quiet *composure*, is a worke may be done, by those that have not *tasted how good the Lord is*: But in the midst of oppressing troubles to draw *peace from Jesus Christ*, and

to

to come out of worldly *troubles* with a *Gospell-peace*, to have a *soule* calmed upon *Gospell*-principles, *Hic labor, hoc opus est*, This is a work worthy of a Saints indeavour, and a wages worthy of his paines. Disturbed spirits may *quiet* of course, nature may be out of *breath* with *sighing*, and the fountaine of teares *dried* up; the *spirit of a man*, meerly as a man, of an *heroick*, *high-borne*, *gallant temper*, may *beare his infirmitie*, and hee may *break* through an *host of troubles*, meerely by the *strength* of his owne spirit,

or the *force of* his owne *reaſon*: But to come out of *trouble* this way, ſhall bring no *comfort to the ſoule*. This is but breaking *priſon*, without a *faire diſmiſſion*, or *paying the Jaylors fees*; Troubles will *overtake* ſuch ſoules, with an *hue and crie*, and fetter them in a *worſer* manner; and God will againe *arreſt* them upon *quare clauſum fregit*, an *heavier action* than before. But by this ſhall a Chriſtian know, if the *wound* of the ſpirit bee *healed*, it is with the *balme of Gilead*; if he hath come out of *trouble fairly*, hee hath

come

come out upon *Goſpell-conſi-derations.* The peace in *trou-ble*, that is not found in *Chriſt*, is not *worth* the ta-king up; and from it a Chriſtian ſhall extract no comfortable *evidence* of *peace* to his owne ſoule, but in his *peace* hee ſhall *have great bitterneſſe.* I have often thought that a *watching* Chriſtian might bee juſtly troubled, to conſider ſome-times, how hee comes off a trouble; for it is uſuall with us, either to let nature *tyre* out it ſelfe, and when our *Paſſions* are *ridden* off their *legges*, then they lie downe.

or elſe, to conclude it upon *morall principles*. Thus if our *ſpirits* bee ſick, as if there were *no God in Iſrael*, wee for the moſt part *ſend to Belzebub, the God of Ekron*, and forſake the *ciſtern of living waters*, to digge up to our ſelves *ciſternes that will hold no water*, or if any, none long. O that thoſe, that profeſſe to live above *nature*, and *carnall reaſon*, would alſo act above them. If our bodies be *ſick*, nature prompts us to a *Phyſician*, and our reaſon forbids us to uſe an *Emperick*. O that Gods children would learne this *reaſon*, in the midſt of all

all trouble to runne to the *balme of Gilead*, to the *Phyſician there*, for all other *Phyſicians* are of *no value*; and will *profeſſe* much, but doe little, to the *ſetling of a diſturbed ſpirit*. (Madam) I have preſumed, out of all thoſe noble friends which God hath made mee happy in, to pick out your Ladiſhip, to preſent this worthleſſe *piece of my labours* to: partly, becauſe I know it holds out to your *Ladiſhip* a great piece of your *Honours* gracious *practice*; and partly, becauſe it hath ſeemed good to our wiſe God, to

mea-

nothingneſſe of the *creature*. I am afraid the City will runne out at the Gates, I ſhall therefore add no more, but humbly offering it to your Ladiſhip, ſhall take my leave and reſt,

Chaplyfield-houſe,
Septemb. 3. 1649.

Your Honours moſt
humble ſervant in the
Lord Jeſus.

John Collings.

THE RIGHT WAY to true Peace, &c.

JOHN, 16. 33.

These things have I spoken, that in me you might have peace. In the world you shall have trouble: but be of good cheare, I have overcome the world.

THis (with the two former Chapters) contains Christs *last Sermon* to his *Disciples*; having fore-told them of his *death and passion*, *Ch.* 13. they were *troubled*; upon that occasion hee preacheth this *Sermon*, which in whole is a *consolation*. They were troubled, and who could be lesse, to part with such a friend? They lived under the *protection* of his wings. Hee be-

begins his Sermon with, *Let not your hearts be troubled, you believe in God, believe also in mee.* The whole Sermon, is partly an *Exhortation*, partly a *consolation*; hee exhorts them chiefely to *continuance in the faith*, and *to brotherly love*; hee *comforts* them, partly against *his death*, partly *against their owne death*, and partly *against that opposition* which he knew would usher in their death, and be intermediate betwixt his *departure* from them, and their *following* after. This is the sum of his whole *Sermon*.

In this Chapter Christ chiefely doth foure things. 1. Hee foretelleth them what they should meet with from the *Jewes*, viz. *That they should bee put out of the Synagogue, that they should kill them, and think they did God good service*; and as he foretells, so he *comforts* them against this *ill measure*, from the 1 verse, to the 15 verse, 2. *He foretells his owne death*, and *comforts* them, in *respect* of his *departure from them*, from the 5 *v.* to the 20 *v.* 3. *Hee foretells their flight* and *desertion* of him, yet before his death,

and

and *comforts* himſelfe (as to that by the conſideration of his fathers *preſence with him*, which made him not to *be alone*, though in reſpect of creatures hee ſhould *bee alone*, *v.* 32. 4. Hee *concludes the Sermon* in this verſe which I have read to you, in which you may conſider theſe three things.

1. A *Diſeaſe*; In the *world* you ſhal have *trouble*; where note the ſubject of it *you*. 2. The *diſeaſe* it ſelfe, θλῖψις *Trouble*, Tribulation. 3. The *climate* where it rageth, that is, ὁ κόσμος in the *world*. 4. The *fate* of it, it is *inevitable* to thoſe that live in that *lower region*; you ſhall have trouble. But as here's the diſeaſe, ſo here's,

2. A *Remedy* too. The *Antidote* ſtands near the *Poyſon*; there you may conſider, 1. What it is, *Peace*. 2. *Where it is to be found*, that is, ἐν ἐμοί, ſaith Chriſt, *in mee you ſhall have Peace*. 3. *Quibus?* for whom? it is you (ſaith Chriſt.) 4. The care Chriſt hath taken in providing it, ταῦτα λελάλημαι. *Theſe things have I ſpoken*, &c. And for feare of fainting, during the Phyſick, here is alſo,

3. A

3. A *Cordiall* to *refreſh*, and uphold the *ſpirits*, during the fit; and there you may conſider, 1. The *Phyſitian* adminiſtring it, Chriſt. 2. The way of adminiſtration of it, by *words*, and *words of command*; *Bee of good cheare*. 3. The *chiefe ingredient in the* cordiall; *I have overcome the world*: Chriſt's victory over the world, that was it. Let me adde a few words now, for the explication of the words before I come to the Doctrine, ταῦτα λελάλημα ὑμῖν, *Theſe things have I ſpoken to you*; ſeeing your hearts dejected, and caſt downe, becauſe I told you I muſt goe away, I have taken paines now to preach this Sermon to you, wherein I have hinted to you many comfortable notes: I have now done; And the end that I have aimed at in all, is your peace, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε, *that you might have a quietment*, and *reſt of ſpirit in mee*, in the midſt of all thoſe troubles, and cauſes of diſquietment, you will meet with in the world; for, ἐν τῷ κόσμῳ θλῖψιν ἕξετε, *In the world*, while you have any thing to doe with it, any *converſe* in it, yea, any

any *being* in it. (You) who are my disciples, *whom* I have called out of the world; *you* who are not *of the world* (you shall have trouble) trouble of all *sorts, inward, outward, corporall, spirituall* (ἐν ἐμοὶ) *But be of good cheare;* Gather up your spirits; Take heart to you; nay more, bee confident; Bee bold, and courageous (θαρσεῖτε ὅτι ἐγὼ) *I have overcome the world,* all the *opposition* of it. I have taken out the *sting of every crosse,* the *venome* out of every *arrow* (*I have overcome the world*) and what I have done is for you, that's implied. If there bee any thing else needfull for the explication of the words, you shall have it in the explication of the Doctrine. In the words lie these Doctrines plaine.

1. *In the world Christs Disciples must look for trouble.*

2. *In their trouble they may have peace.*

3. *Christ hath taken care for their peace in the midst of trouble.*

4. *Though the Disciples of Christ meet with trouble in the world; yet they ought to be of good cheare.*

5. *Christ's overcomming of the world is a sufficient ground of good cheare, for the Saints, in the midst of their earthly troubles.*

I cannot runne through all these at large, I shall summe up the most of them in one proposition of Doctrine, and handle that more fully. It is this,

Doct. *That though in the world the true Disciples of Christ must look for troubles, yet Jesus Christ hath taken such order, that in the midst of their troubles, in him they may have peace.* In the discoursing of this, for the more full orderly handling of it, I shall doe these things.

1. *I shall shew you what is meant by* THE WORLD, *what that phrase implies.*

2. I shall shew you, *what is meant by troubles, and what troubles the true disciples of Christ must looke for in the world.*

3. I shall shew you the grounds, and *from what causes, Saints troubles in the world arise.*

4. I shall shew you, *what peace is, and what kind of peace this is, that in the*

the Saints troubles, they may have in Christ; how it is in Christ, and how *the Saint may draw it out of Christ for himselfe.*

5. I shall shew you, *what order, what paines, Christ hath taken, for the Saints peace, in the midst of earthly troubles.*

6. Lastly, I shall apply the Doctrine. Of all these I shall speak briefely.

1. What is meant by *the world?* what doth our Saviour mean, by that phrase, *In the world?* Shortly, *the world*, I conceive, is usually made use of in Scripture, and to bee taken in *Scripture-phrase*, in one of these three senses.

First, Sometimes, for the *men of the world*, and that either *largely*, for all of all sorts, without any *respect*, as Joh. 18.20. *I have spoken openly to the world*, to hearers of all sorts; so the Apostle saith, *Rom.* 5.12. *By one man sinne entred into the world, and death by sinne*; all were sinners, and all must die. Or more *Restrictively* for some particular sort or company of people in the world, and so it is used diversly.

1. Sometimes, *for many of all sorts*, as Joh. 12. 19. *The world is gone after him*, that is, many of all sorts are gone after him.

2. Sometimes, for the *unregenerate* onely, in opposition to those that are *borne againe, not of flesh and blond*, but of the *spirit*, called, and sanctified, so *Joh.* 15. 18, 19. *If the world hate you, you know that it hated me before it hated you, &c.* It is put there in opposition to those that were chosen out of the world, *v.* 19. so *Joh.* 16. 8. Christ saith, that the spirit should *reprove the world of sinne*.

3. Sometimes it is taken, for *the Reprobates onely*, not at large, for those that were *unealled*, but yet might bee *called*; but for those, that neither were already, nor yet ever should be *called*; so *Joh.* 14. 17. it is said, that *the world cannot receive the spirit of truth*, not, they had not yet received it, but they could not receive it.

4. Lastly, It is sometimes taken for the *Elect*, which live in the world, though they bee the least considerable part of it, and the least flock in it; so

it

it is taken, 2 Cor. 5. 19. *God was in Christ reconciling the world to himselfe, not imputing their sinnes.* Surely, the *Arminians* and *Universalists* themselves must grant, that their bold assertion, *that the world, in Scripture, is no where taken for the world of the Elect*, must faile, and be dasht in pieces upon that portion of Scripture, unlesse they will hold universall *Justification*, and *Salvation* too, as well as *universall Redemption*. That's the first sense, *(World)* is used in Scripture, *For the men of the world.*

Secondly, sometimes it is used, *for the things of the world*, and that either

1. *For the whole fabrick of the creation, Heaven, and Earth, and Sea, &c.* So it is taken, Joh. 1. 10. *The world was made by him*, the Apostle expounds that place, Col. 1. 16. *By him were all things created that are in Heaven and Earth, visible and invisible, &c.* or

2. Sometimes it is taken, *for the earth onely*, so saith Christ, Joh. 16. 28. *I leave the world*, that is, the earthly part of the world; for it followes, *I goe to the father.*

3. Sometimes it is taken, for the *vanities of this world*, whether the *luſt of the eyes, or the luſts of the fleſh, or the pride of life* (according to Saint *John's* diſtribution of them) 1 *Joh.* 2. 16. whether ticklings of pleaſure, or pompe, and honour, and greatneſſe. In this ſenſe S. *Paul* uſeth it, *Gal.* 6. 14. when hee tels us, that *the world is crucified to him, and he unto the world.*

4. Sometimes, *for the profit, and traffique of it*, ſo you ſhall find it, 1 *Cor.* 7. 31. *uſing the world as if you uſed it not*; it is expounded before, where the Apoſtle adviſed, that thoſe that bought, *ſhould bee as though they poſſeſſed not*, v. 30. This is a ſecond ſenſe.

Thirdly, ſomtimes it is uſed, *for our ſtate, and preſent condition of life, which is in the world*, ſo 1 *Cor.* 7. 3. The Apoſtle tells us, that *ſhee that is married careth for the things of this world*, that is *of this life*; ſhee takes care how to live, and maintaine her family, &c.

You may in the Text and Doctrine, take it in all three ſenſes: The Saints

1. *While they have to doe with the men of the world*, in tradings, and con-

ver-

verſings, *while they have any thing to doe with them*; or Secondly,

2. *While they have any thing to do with the things of this world, the pleaſures or profits, the buſineſſes or tradings of it*; with any thing of it.

3. Or finally, *While they are in this preſent life*, while they have a beeing on this ſide of Heaven, and live in a ſtate of life on this ſide of glory, be it what it will, yet if it be in this world, if there way be here they ſhall meet with rubs; *In the world they ſhall have trouble*: But *what troubles*? That's the next thing to bee enquired into. *What are thoſe troubles which Saints muſt look to meet with in the world?*

1. What troubles.

The word tranſlated *Troubles*, is θλίψις, it will helpe us to underſtand what troubles the Saints ſhall meet with, *et in ſpecie, et in gradu*, both in the kind and in the degree. For the *Kind* firſt, The word doth generally ſignifie *all kinds of troubles*, bee they upon our *ſoules* or *bodies*, in reſpect of our *eſtates* or *relations*, *Acts* 14. 22. *We muſt through much tribulation*

enter into the Kingdome of God; the word there used is the same, and it were easie to prove by an induction of particular instances, that the word comprehends all troubles of all sorts: 1. *It is taken for bodily sorrow, and pangs*, like the pangs of a woman in travaile, *Joh.* 16. 21. 2. *For outward crosses and afflictions that men meet with from others, and relate to their outward estate, and take away their prosperity and happinesse*, Acts 7. 10, 11. 3. *For spirit-troubles and burthens*, in that sense the Apostle useth the word, 2 *Cor.* 2. 4. where hee tells them, that hee wrote to them *in much affliction, and anguish of heart, &c.* So then for the kind of them, it is plain, that they must meet with all sorts of troubles, afflictions in their body, crosses in their estates, relations, in all their outward enjoyments and contentments, Adversity on all hands, yea, and they shall meet with *anguish of heart* too, *spirit-burthens*, and troubles, and vexations. Now if you enquire into the degree of them.

2. *what degree.* The word will help you to find

find out that too: Criticks tells us it comes either from θλίβω which signifies to *teare* and *oppresse*, and weare out; or from θλάω which signifies to *break*. Saints must look for troubles on all hands, both *without* and *within*, from *friends* and *foes*, in bodies, and soules, and estates; and they shall not be light ones neither, but such as shall even *weigh downe their spirit, and weare out their strength, and break their heart* in pieces, breaking-troubles, and *heart-rending*, and *oppressing-troubles*; such degrees of heavinesse as shall make the *heart to stoop*, as the wise man speaks; such as shall make their hearts *groane*, and their *backs break againe*; such troubles, such afflictions are meant, so much the word imports. But may some say, whence shall this *trouble*, this *affliction* arise to the Saints? *shall it come out of the dust?* from what root of causes shall these branches of bitter fruit spring forth? That is the third thing which I propounded, and shall now speak to.

3. *What are the causes of the Saints trouble.*

I conceive, first and last they may spring from a three-fold cause; from God,

God, from themselves, and from the world.

1. First of all *the cause may lie in God*; and it doth so originally and primarily, God may bee the cause of it. 1. *Inrespect of his just ordination.* God hath determined, that *all that will live*
1 Tim. 3. 3. *godly in Christ Jesus shall suffer persecution.* The Apostle saith *wee are appointed thereto*, 1 *Thes.* 3. 3. The Apostle layes our suffring here upon the will of God, 1 *Pet.* 3. 17. *It is better if the will of God be so, that you should suffer*, and so againe, 1 Pet. 4. 19. *Let them that suffer according to the will of God.* *Marlorate* layes, *Memineri-mus nos sub hac conditione esse Christianos, &c.* Wee may remember wee are Christians upon this condition. *He that will be my disciple let him deny himselfe, and take up the crosse, and follow mee*; No following of Christ without a crosse on our back. *Frustrà conamur Christum a cruce disjungere*, saith Mr. *Calvin*, It is a lost labour to think to part *Christ* and the *crosse*, they are nailed together. Me thinks it is worth the taking notice of, *our crosses and afflictions*

afflictions come to us from the ſame hand & the ſame cauſe that heaven, and glory, and happineſſe come. Chriſt ſaith, *feare not little flock, it is your fathers will to give you a Kingdome.* Wee hold that from Gods will, and he alſo ſaith, *It is your fathers will to give you a croſſe*; it is the will of God, that you ſhould ſuffer: ſurely then hee wills us the firſt as the *end*, the *ſecond* as the *meanes*; the firſt *ultimately*, the croſſe *mediately*. The cauſe may lie, yea, and doth lie, in Gods *ordination*.

2. It may lie nearer in Gods *wiſe providence*, hee ſees it beſt for his Saints, either to *purge them*, according to that, *I will purely purge away thy droſſe, and take away thy trim*, and that *Iſ.* 27. *By this ſhall the Iniquitie of Jacob be purged, and all the fruit ſhall be to take away his ſinne*; or elſe to trie them, *I will melt them and trie them ſaith the Lord*; ſo the Apoſtle ſaith, that their afflictions and temptations were, that *the truth of their faith might appeare more precious than that of gold, which periſheth*; or elſe 3. to *weane them*, them from the world, there-

therefore are the *bigs* of it rubd with *wormewood*. *Ideo* (saith the father) *Deus terrenis fælicitatibus amaritudinem miſcet, ut alia quaratur fælicitas, cujus dulcedo non eſt fallax.* God therefore here puts gal into our ſweetneſſe, and imbittreth our happineſſe, that we might look after another happineſſe, whoſe ſweetneſſe is not deceitfull. Thus God is the cauſe of the Saints troubles, while they are in the world: But ſecondly,

2. Themſelves may be a great cauſe, yea, and are, 1. *Through the infirmity of their natures*, and that's the reaſon, I conceive, why outward croſſes, and trials, and afflictions are called *our infirmities*, as becauſe they doe *infirmos reddere*, make us weak, by bowing downe the ſoule, and *drinking up the ſpirits*, or *enervating the body* before they leave us: So alſo, becauſe through the weakneſſe of our natures, they are troubles to us. Saints have *fleſh* and *blood* in them, and that is not able to beare ſuch a croſſe, ſuch a triall, the loſſe of ſuch a friend, of ſuch a neere and deare relation, but it muſt

2 Cor. 12. 5.

even

even break them in peeces, and oppresse them. This is through their weakneſſe. You know that the *tenderneſſe* of the *skin*, and body, will *double* every *laſh*; ſo the weakneſſe of our nature makes every croſſe a *double trouble*, and of a *double weight* to a Chriſtian, and ſo he is in a great meaſure, through the meer weakneſſe and inability of his nature, a cauſe of his owne trouble. Secondly, *Wee may be, yea, and are the proximate cauſes of them, through the ſinfulneſſe of our ſoules*; wee are here *full of ſinne*, and it is but righteous with God, to render *trouble* to them that *trouble* him; we preſſe God with our ſinnes, *as a cart is preſt with ſheaves* (it is his owne ſimilitude) no wonder if hee lades us with troubles, to the breaking of our hearts, when wee take ſuch liberty to break his lawes. I am not of their mind, that think Saints troubles come not upon them for their ſinnes: that they come not as law demands, for ſatisfaction. I grant, that they may come medicinally, or meerly for the exerciſe of faith, or patience, or ſome

other

other graces, I also easily grant. Whether wee may call them punishments or no (though I see no solid reason against the affirmative in that nicety) I will not dispute, but this is sure enough, If the Saint were not a sinner, hee should not bee a sufferer, neither in body, nor in spirit, nor in his estate, nor his relations. Death with all the appurtenances of it, death both in the egge and bird is sinnes wages, sinnes off-spring. Saints by their sinnings, by their inconstant and uneven walkings, are causes of their own sufferings, causes of their owne miseries.

A third head of causes for the Saints troubles, may be the world. And that 1. *In respect of the incertainty of its comforts*, 1 Joh. 2. 17. *The world passeth away*, and againe, 1 Cor. 7. 31. *The fashion of this world passeth away*; *Job* complaines that his *welfare past away as a cloud*, *Job* 30. 15. Take what you will, of the world, it passeth away, our friends passe away; *One generation goeth, and another commeth*. Our prosperity passeth away;

Job's

Job's sunshines had a cloud came over them. *Riches take themselves the wings of the morning and flie away*: Now hence of course ariseth trouble, when the heart of the creature is fixt upon a Relation, and the Generation passeth; the parent dies, the husband, wife, child, friend, or what ever the Relation be it is gone. *Man goeth to his long home, the mourners* (of course) *goe about the streets*; the affection remaines, but the object being gone, the spirit is disquieted, the heart dissetled, &c. and so for other things. Trouble followes of course upon the flitting, and passing away of what the heart was let out after.

2. The world is also a cause of the Saints troubles, *In respect of the ill nature of its inhabitants, the malice of them*, Joh. 15. 19. *Because you are not of the world, but I have chosen you out of the world, therefore the world hateth you.* The world is very *selfish* in its *love*; it loves none but its own: *If ye were of the world, the world would love its owne*: The world cares for none, but those that are it's owne;

it

it hateth *Christ*, and all that claime *kinred* of him, all that are in *relation* to him, *Joh.* 15. 18. it hated Christ, before it hated the Saints; but hating him, it hateth those that are *flesh of his flesh, and bones of his bones*, *Eph.* 5. 30. Thus you see various causes of the Saints troubles, and so I have dispatched the third thing I promised you. The fourth followes.

What peace is that, that the Saint may have in Christ, in the midst of this worlds troubles? how is it in Christ? and what paines hath Christ taken concerning it? and how may the Saint get this peace, and find it out in Christ, and draw it from Christ. To this I shall answer; and first, wee must enquire *what peace is*; *Pax est concordia*, Peace is an agreement, say some, *tranquillitas ordinis*, a quiet of order (saith *Aquinas*) [illegible] Because it drawes into an unity, *unio cordium & rerum*, an union of hearts and actions say others, *tranquilla constitutio animorum ac rerum* (say others) a quiet composure of differing spirits and actions; *Minimus consensus*, say others,

others, a mutuall consent betwixt persons. All amount to the same peace *is a quiet composed frame of spirit amongst divers parties.* Now as there are many different parties in the world to agree, and many different cases upon which agreements may bee; so there are different sorts of peace. There is an *outward peace*, or an *inward peace*; a *peace* with *men*, and a *peace* with *God*; peace with men, may be either *Politicall* with Princes and *subjects of different Kingdomes*, or amongst the *subjects of the same Kingdome*, or betwixt the *head* and *members* of the same *body politick*, or amongst men of the same City and Corporation: contrary to forrain or civill warres and dissentions. Or it may be *domestick*, which is an agreement betwixt Husband and Wife, Parents and Children, Governours or Servants of the same family; or more private, betwixt party and party, call'd *pax sociorum*, the friendship and agreement of friends and companions, &c. All these now are the worlds peaces, which Christ puts in opposition to his

peace, *Ioh.* 14. 27. *Peace I leave with you, my peace I give unto you, not as the world giveth give I unto you.* There is a peace that is properly called *Christ's peace*; It was Christ's *legacy*, hee left it by his last will and testament, to his *Disciples* and *Saints*; hee distinguiguisheth it from all other peace whatsoever. Now in generall this is the peace that the Saints may find in Christ, in the midst of this worlds troubles; it is *Christs* peace. But more particularly, what is that? what peace is that that the world cannot give, that *Christs peace*?

This is that peace with God, which is nothing else than *mutuus consensus Dei & hominis*, an agreement betwixt God and man, the Creator and the creature; it may be considered in the root, and in the fruit, in the cause, and in the effect, in the originall, and in the coppy.

1. The originall is our Justification, *in foro Dei*, in Gods Court. A peace betwixt *God* and the *soule*, by vertue of an Act of Oblivion that the Lord hath passed in Heaven, concerning all the

the sinners sinnes: hee hath said, *I will remember your sinnes no more*, hee makes them as if they never had beene: now upon the passing this Act, there is an agreement concluded, betwixt God and the sinner; the differing parties are one, the peace is made, and entered in the rolls of heaven. God looks upon the sinner no more as his *enemy*, but as his *sonne, daughter, friend*, in the neareſt relation to him. From hence ariſeth;

2. *A peace of conſcience*, which is nothing elſe, but *the agreement of the ſinner within himſelfe*. Conſcience that is Gods agent in the ſoule, proclaims no more warre, bids no more defiance; tho man is at peace with himſelfe, hee dare ſay to himſelfe, conſcience is it peace? and his conſcience ſhall make him anſwer, it is peace. Now this peace is but the ſealing up of the other in the court of the mans own boſome; A coppy of the other taken out by faith, according to that, *Rom.* 5. 1. *Beeing juſtified by faith wee have peace with God through our Lord Ieſus Chriſt*; this is alſo Chriſt's peace.

Now this peace with God, whether considered in the originall, or the transcript; it is a *peace with the whole Trinity*. The Father is he with whom it is made, the Sonne is he by whom it is made, the Spirit seales it, and becomes *Nuntius pacis*, the Messenger of that peace to the soule, being hee to whom it belongs of office to set the *broad seale of the Court* to every pardon, *Eph.* 1. 13. *Eph.* 4. 30. But why then is it called Christ's peace? I easily answer,

1. Because *hee is the meritorious cause of it*, Eph. 2. 14, 15. *hee is our peace, who hath made both one, and hath broken downe the middle wall of partition betweene us; having abolished in his flesh the enmity, &c.* v. 16. *and that hee might reconcile both to God, in one body by the crosse, having slaine the enmity thereby.* And the spirit which conveyeth the newes of this peace to the soule, is sometimes called his spirit; hee was hee that *while hee lived upon the earth came and preached peace to them that were afarre off, and to them that were nigh*, Eph. 2. 17. *and*

through

through him wee have an accesse, by one spirit, unto the father, verſ. 18. God was *in Chriſt reconciling the world to himſelfe, not imputing their ſinne*, 2 *Cor.* 5. 19. Wee that preach the *Goſpell of peace* to you, as though God did by us beſeech you, are *Ambaſſadours for Chriſt*, and as in *Chriſt's ſtead*, wee entreat you to be *reconciled to God*; therefore it is called his peace, and it is ſaid to bee laid up in him: and from this peace of juſtification, and peace of conſcience proceeds

A third peace, *which is the peace of the members each with other* (a peace which is too ſadly broken, and too little purſued in our dayes) 1 *Joh.* 1. 3. The Saints *have fellowſhip one with another, and their fellowſhip is with the father, and the ſonne Jeſus Chriſt*; and could they walk together except they were agreed? And thus I have now (though in a diſcourſe ſomething too large) ſhewed you what peace is, and what this peace is that is Chriſt's peace, and that is laid up in Chriſt for the Saints, and they may find it in him in the midſt of their earthly troubles.

But yet more particularly, *In what of Christ is this peace laid up for the Saints? 2. How shall they come by it in the day of trouble.* To each of these give me leave to speak a word or two.

To the first, *In what of Christ is this peace laid up?* I answer in three particulars.

1. *It is laid up in the bloud of Christ*, in his bitter death and passion, as the meritorious cause. This peace, Christian, is written and sealed with the *bloud of the Lambe*, the immaculate Lambe of God; this is cleare, in that place I before quoted, *Eph.* 2. 16. *Hee reconciled us both unto God in one body by the crosse*, vers. 13. you are made nigh by the *bloud of Christ*, his bloud was the bloud of expiation.

2. It is laid up *in the word of Christ*, in his precious promises. That is plaine from the very words of the Text: *These things have I spoken, that in mee you might have peace. David* had peace many a time, out of a promise, the word of the Lord quickned, and comforted him; hee had once a trouble that had sunk him, had he not found

found peace here; they are his owne words, *Psal.* 119. *I had perished in my affliction, if thy law had not beene my delight.* The Gospell is therefore call'd the Gospell of *peace*, and the word of Christ, is as well the *word of peace*, as the *word of truth*: how many poore soules have found this true, by many precious experiences; they hove been in spirit-troubles; *heavinesse hath made their heart to stoop*, till a *good word hath come*, and *made it better.*

3. It is in *the spirit of Christ*, who is the *Nuntius pacis*, hee that declares, and seales up the peace to the soule, and is the messenger of peace betwixt God and Christ, and the soule that truly believes in the Lord Jesus Christ, and believing in him hath life. Thus it is in him. Now if you aske how the child of God may draw this peace from Christ, I answer these three wayes.

1. By *Meditation* of him; thus *David*, Psal. 104. 34. *my meditation of him shall be sweet*, the soule-feeding [illegible] of [illegible] upon

the gracious acts of grace, in which the Lord Jesus Christ hath declared the yernings of his love to poor soules, shall rather peace a quietment, and establishing of spirit in the midst of all its troubles; when the poore Christian is in the midst of troubles, to sit down and think, well, yet my sinnes are pardoned, yet God and I are at agreement; this affliction, this crosse comes not to me as a law demand, not as a piece of vindicative justice, but as a fatherly chastisement; this shall administer peace to his soule, his meditation of Christ shall be *sweet* to his soule: That's one way to gaine it.

2. *By a believing application, both of what Christ hath spoke, and what he hath done.* Faith is the hand that the soule reacheth out for peace, and by which the soule brings in peace to it selfe, *Rom.* 5. 1. *Being justified by faith, wee have peace with God, through our Lord Iesus Christ.* Those that believe shall bee established, and the more a soule believes, the more it is *established*; it is from some unbeliefes or other, that any soule is disquieted.

quieted. Faith brings in peace, it is not the bare knowing of the promise, or the bare knowing of what Christ hath done, but the chosen with the promise, the chosen with Christ in what hee hath done and suffered, for the soule that brings in peace to the soule.

3. The soule gaines this place, *by a close walking with Iesus Christ*, a walking in the spirit, *Is.* 32. 17. *The work of righteousnesse shall bee peace*; marke the upright man, consider the just man, *the end of that man is peace*; the wicked mans conscience is continually throwing out *myre and dirt*. There is *no peace to the wicked* (saith our God.) Peace indeed is not the wages of a day well spent; not a naturall result and fruit of a strict walking, but peace is the reward of righteousnesse, the reward not of *debt*, but of *grace*. The words of the Psalmist hint thus much to us; *To him that ordereth his conversation aright will I shew the salvation of God, Psal.* 50. 23. When a Christian hath ordered his conversation aright, the salvation

vation of God must be *shewne* him.

I have onely one thing remaining, as to the doctrinall part of my discourse: that is, to shew you what paines, what order Christ hath taken for his Saints peace in him, while in the world they meet with trouble. It may easily be gathered, from what I have already spoken, in short, take it in these three words;

1. *He hath died upon the crosse, that he might doe it, Eph.* 2. 14, 15, 16. It cost him his bloud to work out our peace.

2. *He hath given us many precious promises*, many things hath he spoken, that in him through them wee might have peace.

3. *He hath sent his spirit, Ioh.* 14. hee promised the sending of his spirit, whom he there calls the *comforter*, in relation to the peace, that the spirit conveyes, and seales to the soules of his Saints. Thus much may serve briefly to have spoken to the doctrinall part, I proceed now to the application of what I have said; I shall apply it variously. First, by way of instruction.

Let-

Let us learne from hence, *the nature of the world, and what to expect from it*, from the *men* of it, from the *contentments* of it, or while wee have *any thing to doe in*, and *with* it; one wittily tayes, it is like the straits of *Magellane*, where, which way soever a *ship* was bound, to be sure the saylors found a *wind against them*. Truly, so it is with the *world*: let a man be bound for the coasts of *hell* or *heaven*, if he sailes through the *world*, he shall be sure to find a *wind* against him: they that have most *contentments* in it, that think they have the world at will, they shall find, that in the world, even they shall meet with *trouble*. Though they bee the *world's* owne, and so it doth not hate them, and the cause of their troubles lies not there; yet in respect of the very incertainties of all things in the world, the fitting condition of every thing under the Sunne, where there is nothing certaine, they shall meet with troubles. Sirs, you may look for all *faire weather*, but you will not find it; you may think you are above *crosses*, when you

Instr. 1. *Use.* 1. *Br.*

you are upon your *mountaines of gold*, and worldly *greatneſſe*. But (I believe it) beſides the *clouds of divine vengeance*, which *hang over* your heads, and threaten you diſturbance hereafter, you will find that there will bee *earthquakes* here *below*, that will hinder your quiet ſitting. In the world all ſhall have trouble: But more properly,

2. *Br.* From hence we may be inſtructed, *What is the peace or lot of the Saints, while they live on this ſide their fathers houſe.* Every one that lives in the world ſhall have his *hand* and *heart* full of trouble, but all *that will live godly in Chriſt Ieſus*, muſt look for it in a more eſpeciall manner. I told you before, that *Chriſt* and his *croſſe* cannot be parted; if you take him, you muſt have him with all the *appurtenances*, of which the *croſſe* is one; there is an *emphaſie* in the word *you*: *In the world you ſhall have trouble*, others ſhall have *trouble*, but *you* eſpecially; others *may* have, but you *ſhall* have. *David* was flattering himſelfe into another opinion, *Pſal.* 30. 6. *In*

his

his prosperity hee said hee should never be moved, but he was quickly confuted; the *Lord hid his face, and hee was troubled*. The man *eat* his owne words, and *confuted* himselfe. Is there any before me, that hath undertaken the wayes of God upon another *expectation*, that hath forgot that he was made a Christian upon this condition, that hee should *take up the crosse* and follow Christ? Christians, you may *ratifie* your errour before *experience confutes* you in it; if you look for *earthly peace*, for *immunity* from troubles, it is more than Jesus Christ ever *leased* out *for life* to his Saints: feed not your *expectations high*, for feare your *quick experiences* low them. Trouble is the *lot* of the *Saints* here, as sure as *heaven* is their *portion* hereafter. But thirdly,

From hence we may be instructed, 3. *Br.* concerning *the miserable condition of those poore wretches that are without Christ*: They shall be sure to meet with *trouble*, and for *the way of peace they have not knowne it*. Let me a little speak to such poore creatures; Is there

there any poore wretches before mee (and O Lord, that there were not many such) that are yet, such as the Apostle sayes the *Ephesians* once were, *Eph.* 2. 12. that are *without Christ, aliens from the Common-wealth of Israel, strangers to the Covenant of promise, having no hope, and without God in the world*: Poor wretches, my soule trembles for you. Let me but propound to you the same question that the Prophet propounds, *Is.* 10. 3. *What will you do in the day of visitation, & in the day of desolation which will come from far? to whom will you flee for helpe, and where will you leave your glory?* you are now in prosperity and plenty; you have no *disturbances*, no *dissettlements* of *spirit*, but *what will you doe in the day of your visitation?* If the Lord should come but to keep court in your conscience, to visit there a little, for all your abused mercies, for all your originall and actuall sinnes, for all your youth, and life sinnes; if the Lord but comes and beats up your quarters, poore creatures, what will you doe in that day? *whether will you flie for helpe? a wounded*

ded ſpirit who can beare? though none can beare it, yet Chriſt can heale it. Ah, but this Chriſt is none of your Chriſt, you never lookt upon him as your *Prieſt*, or your *Prophet*, or your *King*; poore wretches *what will you doe?* whether will you flie? Ah, that poore creatures ſhould ſo quietly ſleep over *damnation* as you doe; that you ſhould ſit at your tables of *gluttony* and *drunkenneſſe*, and *eat*, and *drink*, and *riſe up to play* ſo freely, when there's but *an haires breadth betwixt your poore ſoules and everlaſting burning*. The ſword of divine vengeance, that ſharpe two-edged ſword hangs over your head, every moment, and there is nothing but the *twine thread* of your life keeps it from dividing you and all your comforts, from (indeed) dividing you from all manner of hope and comfort, and peace, either from the Creator or Creature, and that for ever, (poore halfe-damned wretch) ſpell that word, and tell me how many ſyllables of time goe to the compounding of it. Good Lord, how it would poſe reaſon to find out the ground of

any

any ſoules reſt, or peace (though but for an houre, without Chriſt) after what *rate* they dance about the *lake, that burnes with fire and brimſtone*; and play about a *neſt of adders*, and a *cockatrices denne*. You that think your ſelves at ſuch good quarter with God, becauſe hee is not upon your neck every day: I will tell you what, you are like a Gentleman that rides out in a *flaſhed* ſuit of apparell; If the Sunne ſhines, hee is well enough, and gliſters bravely upon the road; but if the weather proves cold, or a ſhowre of raine comes, and hee hath never a coat to put on, nor ever an hedge to ſhelter himſelfe under, is he not waſhed for his bravery? what will he doe? may hee not chance to get a cold will (with his leave) beare him company to his grave? So long as the Sun ſhine of proſperity laſts, that your conſcience doth not flaſh in your face, and you meet with no *croſſes* in the world, you are well enough, and all the world will be fooles in your eyes, but eſpecially *Puritanes*. Ride on Gallants, but take heed of breaking your necks in hell,

hell; what will you doe in the day of the Lords visitation, when the reckoning day comes? friends, what will you have to pay, when the showre of *divine vengeance* comes? will your huffled suit of worldly vanities cloath you? will your sack cheare your heart, when it is wounded with an arrow of divine vengeance, drawne by the strength of an Almighty arme, and let flie at the very eye of your pleasures? Nay, suppose on this side of such a time you should meet with a showre of worldly crosses, two or three, as *Job* (a better man than any of you) did *Job* 1. Suppose the Lord should take away the *delight of your eyes* with a stroke, as from *Ezechiel*; your deare children, as from *Eli* and *Aaron*; your husband, as from *Phinehas* his wife; all your pleasures, riches, comforts, al your castles of greatnesse & riches. Suppose you should be throwne into *prison*, and have nothing given you, but the bread of *affliction to eat*, and the *water of affliction to drink*. What shall beare up your spirits in such a day? what will you doe? ah, what can you doe in the

day of the Lords visitation? The conie (if it be ſtarted, and purſued, by a dog) if hath a *burrow* in the *rock*, thither it runnes and is ſafe: But the *Hare*, and ſuch like beaſts of ſport, that have no *burrowes*, no *holes*, if once they bee found out in their *covert*, and be purſued by *dogges*, they are *worried* down; why? alas they have no places of *ſecurity*. The poore wretch that hath no part in Chriſt, if a day of trouble comes, he hath no place of *ſecurity*, but hee is like a poore *manſlayer*, purſued by the *avenger of the blood*, and either knowes not where a City of refuge was, or at beſt is at ſuch a diſtance from it, as hee could not poſſibly have hopes of reaching it, before the purſuer and *avenger of blood* overtook him, and he died without mercy. Poor creatures, this is your condition, the Lord give you an heart to conſider it; you have no way of peace, that you will be able to find in a day of trouble.

4. *Br.* Thirdly, from hence wee may bee inſtructed *in the happy condition of all thoſe that have a true intereſt in the Lord*

Lord Jesus Christ; they are provided for *Winter* and *Summer*: if in the world they meet with *trouble*, they may *retire* to *Christ*, and be at *peace*; if they be pursued by the *dogges* of the world, they have a *burrow* in the *rocke of ages*. What *Iob* sayes of the grave, wee may say of that hiding place; *There the wicked cease from troubling, there the weary be at rest*; they can never be so tost, never be in such a *deep* of troubles, but they can *cast anchor* in the *Lord Iesus Christ*; when the *kitchin* of the world is on *fire*, they have an *upper-roome*, that they can go sit and sleep in, and the heat shall never trouble them. No

—totus si fractus illabatur orbis,
Impavidam ferient ruinæ.

They can but runne up the staires, and sit with Jesus Christ, and they are at peace; they are at any time within a *reach of peace*, and may in any condition say to their soules as *David*, Psal. 42. 11. *Why art thou cast down O my soule? why art thou disquieted*

within mee ; truſt ſtill in God, for I ſhall yet praiſe him, who is the health of my countenance, and my God. See a notable experiment of this in *David*, 1 *Sam.* 30. 6. It was a ſad day with him, his *City was burnt with fire, and his and his mens wives, & his ſons and their daughters were taken captives*, and to none of the kind'ſt enemies neither, the *Amalekites* had done it. *David* was greatly diſtreſſed *v.* 6. and to adde *affliction* to *affliction*, when hee was almoſt dead of griefe, the people were almoſt of the mind to have helpt him on to his grave, for they alſo *ſpake of ſtoning him.* What doth *David* doe ? doth not his back breake with all this load upon it? doth not his heart ſink to the very bottome of diſpaire, with all this weight of *lead* hung upon it ? marke the latter end of the ſixth verſ. *But David encouraged himſelfe in the Lord his God*, for all this hee encouraged himſelfe in his God. *In the world he* met with trouble, in his *Chriſt* hee finds *peace.* Thus may all that feare the Lord; why is there a diſturbed ſad heart amongſt them ? *Happy is the people*

people that have the Lord for their God; Happy are those creatures that have an hole in the rock. But to proceed.

Lastly, from hence may all that fear the Lord be instructed, *what is the onely way to find true peace, in a day of trouble*; it is to look for it only in the Lord Jesus Christ. *Acquaint thy selfe now with Christ, and be at peace, thereby shall good come unto you*; fetch peace from Christ (O yee Saints) and be at peace, thereby shall good come unto you. There bee many courses which men use to gain peace in a day of trouble, whether outward or inward; many wayes by which men wring their spirits out of trouble, and patch up peace to their owne spirits; but the right way of peace few have known. 5. Br.

1. Some *let nature worke out peace*, like some foolish countrey people, that conceive nature will work out all distemperatures, and they need no *Physick*. Some of them are confuted by their *grave*, others of them, that are of more stout iron natures, possibly re-

cover their health, but their diſeaſes make a *truce* onely, not a *peace* with their *bodies*; the latent cauſe remains, and watcheth its advantage of the next *heat* or *cold* the body takes, or the next *intemperate ſeaſon* comes. And thus many deale with their ſoules, never regarding when their ſpirits are troubled, to heale up the wound with the *balme of Gilead*, but go on in their worldly way, at laſt their wiled ſpirits are *quiet* againe, ſo they get their peace of courſe: but alas, the latent cauſe of their trouble watcheth but the next advantage, their ſoule feſters within, and within a while they are ready to hang themſelves againe.

2. Other wretches, in a time of trouble, are like thoſe, that upon that principle, *Satanas per Sathanam expellitur*, one Devill drives out another. If they be in an ague, or the like, will drinke *hot-waters*, or ſtore of *ſack*, to prevent their *cold-fit*, and out burn nature: but alas, all the good comes is, they fall into a *burning-feaver*, and perhaps burne their *duſt* to *aſhes*. So there are ſuch profane wretches, that if their con-

conſcience alarum's them, if their ſpirit troubles them, or if they meet with croſſes, &c. think there is no way to wind out of the Devils *fingers*, but by going into *his armes*, and making themſelves twice more the *children of the Devill than they were before*: they muſt runne to the alehouſe, ſeek out drunken company, drink away melancholy, &c. But *had Zimri peace that ſlew his maſter?* is damning a ſoule the way to ſave it?

A third ſort *diſpute themſelves out of troubles*, & come out of diſquietments of ſpirit upon *morall principles*; theſe will argue the caſe with themſelves, *what a ſhame it is, that they ſhould be ſo much troubled for a loſt friend, or for a croſſe in a worldly eſtate*, and conclude, *this is below a man*, or *below their ſpirits*: the peace of theſe men is but a logicall concluſion, upon falſe premiſes. All theſe have not known the way of true peace; no Chriſtians, no, the way of peace they have not known. True peace neither growes in the *alehouſe garden*, nor in *natures garden*, no nor yet in *the Philoſophers*

neither. It is a branch that ſpringeth out of the *root of Jeſſee*, a concluſion upon *goſpell-premiſes*, an effect of the *balme Gilead*. Are you under any burthens of ſpirit, in any troubles, and would you have peace? runne up to Jeſus Chriſt, fetch it from his boſome, extract it out of his bloud, gather it out of his word. This, this is the peace which *paſſeth all underſtanding*, this is the laſting peace that hath no *worme* at the *roote*, no *defect*, no *rottennesſe* in it. All other peace will be as eaſily broke, as it is ſlightly made. Come out of your *croſſes* and *troubles* (Chriſtians) with a peace drawn from Jeſus Chriſt; come out this way, I ſay, otherwiſe you miſtake the *way of peace*. But I ſhall proceed no further in this firſt branch of application.

2. *Uſ.* Secondly, Is this a truth, that whatſoever trouble a Saint meets with in the world, yet in Chriſt hee may have *peace*? what means this weeping then Chriſtians? why doth *Rachel refuſe to be comforted*? why doth *Aſaph* or *Davids* ſoule runne, and not ceaſe? why doth their ſoule *refuſe comfort*?

what

what is the buſineſſe with Chriſtians, that their ſpirits are heavy night and day? and no oyle will make their face to ſhine? All the balme of *Gilead* will not cloſe their wounds? if the Lord doth but lay an outward croſſe upon them, if he doth but take away a friend, call in the money hee lent them, croſſe them in a relation, let their ſpirits but fall a little, how are they troubled, as if their *fountaine of Peace* were dried up, and *juſtification* and *Goſpell-promiſes* had loſt the Nature of a *Cordiall*? Chriſtians, doe not your ſad diſquieted troubled ſpirits deſerve chiding, when Chriſt hath taken ſuch paines, that in him you might have peace, and yet you walke under a croſſe, as if there were no way of peace diſcovered? For ſhame (Chriſtians) know your duty; are you troubled? you are by your trouble invited to Chriſt, that you might find peace; ſhew (for ſhame) ſhew that your condition is different from thoſe that have not taſted how good the Lord is, that know not how to improve Chriſt in a day of adverſity, and

Thirdly,

3. *Use.* Thirdly, you that are Christs Disciples, *bee of good cheare*, It is Christ's owne application, θαρσεῖτε. Get heart, be of good cheare, though in the world you meet with troubles: if you walk long with troubled spirits, it is your owne fault, for in Christ you may have peace; who will pity your starving, when you refuse your meat? you may have peace if you will take it; *Lift up your heads* therefore in the midst of your worldly troubles; *Be of good cheare*. Christ hath overcome the world. Disquieting your selfe is not your duty, believing is your duty, and will ease you, when that will but adde vexation unto your spirit. Are you under burthens of spirit? doe worldly crosses trouble you? what then? these should drive you to Christ, but not into the cave; go and *pray, believe*, &c. *But what doest thou doe in the cave Eliah?* Runne to Christ as fast as thou wilt; but why sittest thou still to weep? bee of good comfort, there is no trouble upon thy spirit, bee it what it will. But Christ hath spoken some word or other, done some action or other, from whence

whence thou mayest extract peace in that trouble.

Ah, but will a poore Christian say, this is spoken to Christ's Disciples; to them indeed Christ speaks, *in mee you shall have peace*; but I am afraid I am none of that number, and then what have I to doe with peace. How may I know, whether I bee Christs disciple yea or no? and secondly, I am afraid, if I should make up peace, that it would not bee Christs peace. To speak a little to these two things, Let me in the fourth place insist a little upon an use of examination.

How then doth it stand you in hand, Christians, to examine your hearts, concerning these two great things. 1. *whether you bee Christs Disciples or no?* 2. *Whether the peace of your spirits, with which you content your selves, and in which you satisfie your selves, after trouble sometimes, be a peace of Christs making, or of your owne making, and so false and uncomfortable.* I shall speak shortly to both these, &c. 1. Would you know whether you bee Christ's Disciples yea or no? 4. *Use.*

no? I will give you notes from his owne mouth, to informe you in that point.

1. *Did your ſoules ever effectually heare and imbrace the word of Jeſus Chriſt?* this is one note, Joh. 10. 27. *My ſheep heare my voice*; you have heard with your *eares*, but have you had *eares to heare?* have you heard with a *poore* and *contrite ſpirit*, ſo that you have *trembled* at it? *Iſ.* 66. 2. Hath the Lord *bored your eares* with the word? Hath the word of Chriſt beene tranſmitted, as from the *preachers mouth* to your *eare*, ſo from your eare to your ſoules? you have heard the Miniſters voice, but have you heard Chriſt's voice to your ſoules in an ordinance, that the word came not onely to you in the *letter*, but in *power, and in the ſpirit of God?* This is one ſigne, but not enough. *Many are called.*

2. *Doe you continue in the word of Chriſt?* this is a notable marke, marke that place, Joh. 8. 31. *If you continue in my word, then are you my Diſciples indeed*, not in name, not in profeſſion, not in the account of men onely; no, but

but indeed, Disciples to purpose; can your soules say, that you have made the word of God *a light unto your feet, and a lanthorne to your pathes*; that you have set the law of the Lord ever before you; that *as you have learned Christ*, so you *walk in him*; you fall not back, but continue in the word of Christ? then are you Disciples indeed.

3. If you *beare much fruit*, then are you Christ's *Disciples*, Joh. 15. 8. *Herein is my father glorified, that you beare much fruit, so shall you be my Disciples*: Doe you bring forth much fruit of *holinesse* unto God, and *righteousnesse* before men? thus you *glorifie the father*, thus you shall evidence your selves to be Christ's disciples, by growing in Grace, and thriving in Godlinesse.

4. *If you be humble, selfe-denying, selfe-hating, meek creatures*: This is a signe that you have learn'd of Christ, for hee is *meek and lowly*, see *Luk.* 14. 26, 33. concerning this note Christ in plaine English saith, whosoever hath it not cannot be his Disciple; it is the

first

first lesson of Grace, *Deny your selves.* But are you humble, and selfe-denying ones, selfe-loathing, and abhorring creatures? doe you even loath your naturall selfe, and hate your righteous selfe, and forsake all your selfe, then are you Christs Disciples? doth the spirit of Christ, which is the spirit of meeknesse, dwell in you, and rest upon you? then have you learnd of him.

5. *If you beare the crosse with that faith and patience which you should bear it, then you may know you are Christ's Disciples, Luk.* 14. 27. without this you cannot be Christ's *Disciple*; there is nothing shall more evidence a Christian to himselfe, and to others, to bee Christ's *Disciple*, than his religious *bearing of the crosse*, his religious carriage under *trialls*, and *burthens* of spirit; this is a great peece of the way in which Christ will be followed of all those that are his Disciples.

Lastly, *If you love one another, then you may know, and all men may know concerning you, that you are Christs Disciples, Joh.* 13. 35. *By this shall all men know, that you are my Disciples, if*

you

you love one another. Saint *John* in his Epistles beates much upon this, to *love the Saints*, meerly because they are *Saints*, not for their *good nature*, or *wit*, or *parts*, or *greatnesse*, or any respect, but impartially, because they are *Saints*. It is a good note. By these things you shall know your selves, whether you be Christs Disciples or no; if you be, you have a title to his peace.

And from what you have heard, that *true peace for the soule, in the midst of this worlds troubles, is only to be found in Christ, and onely that which is drawne from Christ*. Every Christian hath ground to bring the peace of his spirit, the comming of his spirit after trouble to the touchstone, that he may be able to know, whether it be *Christs peace* or his owne: I shall give you five or six notes for that.

1. *If it be drawne from some word of God, it is true peace.* Thy soule hath been troubled, thy spirit hath been burthened, now it is quieted. I pray, how came your spirit off trouble? what was it that helpt thy spirit out of the miry

miry clay? what, didſt thou cloſe with ſome Goſpell-promiſes? didſt thou boſome a promiſe, and was that *peace* to thee? this is Chriſts peace, ſuch a peace was *Davids*, *Pſal.* 119. 50. *This is my comfort in my affliction, for thy word hath quickened mee*, ſo v. 81. *My ſoule fainteth for thy ſalvation, but I hope in thy word*, ſo v. 114. *Thou art my hiding place, and my ſhield, I hope in thy word*, ſo v. 147. Davids *peace* was drawne from the *word of God*, from what God had ſpoken in reference to him in particular, or at leaſt in generall, to one in ſuch a condition, *Jer.* 15. 16. *Thy words were found, and I did eat them, and thy word was unto mee, the joy, and rejoycing of my heart.* Many a poore ſoule before me (I doubt not) but hath known this way of getting peace, when his ſpirit hath beene full of *trouble*, that he hath not known what to doe, perhaps hath not been able to *eat*, or *drink*, or *ſleep*, through *anguiſh of heart*; perhaps a *Miniſter* hath been made the ſweet *meſſenger of peace* to the *ſoule*, and God hath uſed him as an inſtrument to

mind the ſoule of ſome promiſe or other, which at ſuch a time hath come into the ſoule as *water to the thirſty ground*, and hath been even *as an apple of gold in a picture of ſilver*; perhaps the ſpirit of God according to that promiſe, Joh. 14. 26. *Brings to remembrance ſomething that Chriſt hath ſpoken*, ſome *generall promiſe*, or ſome *particular promiſe* which proves as the *balme of Gilead* to the ſoule, to heale its wounds; This is a *Goſpell-peace*, a ſweetly made peace, a peace of Chriſts making in the ſoule, according to the text.

2. *If thy peace ariſeth from a due conſideration and application of ſome thing in the nature of God, as hee hath revealed his nature to us*; whether it be from Gods *will*, or 2. from *the meditation of Gods mercy* and *goodneſſe*, or 3. from a *meditation of Gods faithfulneſſe*: the conſideration of many things in Gods nature may command peace in a ſoule, but eſpecially theſe three are fountaines out of which the Saint drawes peace. The conſideration of the ſtroke that Gods *will* had in

Davids affliction brought him peace, *Psal.* 39. 9. *I was dumbe, I opened not my mouth, because I knew it was thy doing*: hence was *Elie's* peace, 1 *Sam.* 3. 18. when his eares (amongst the rest) could not but *tingle* at *Samuels* news, hee said, *It is the Lord, let him doe what seemeth him good.* Hence was *Hezekiah's peace*, when he could not but bee troubled to heare what should become of his *sons* and *daughters*, 2 *Kin.* 20. 17, 18. yet hee had peace, *v.* 19. he said, *good is the word of the Lord which thou hast spoken.* Hence was those good peoples *peace*, *Acts* 21. 13, 14. They were troubled at *Pauls* departure, considering what *Agabus* had prophesied concerning him, *v.* 11. At last they *quieted* themselves, and their minds stood upon this *bottom*, *v.* 14. They said, *The will of the Lord be done*: now if thy peace be concluded upon this *account*, the Lord hath sent a grievous *crosse*, a grievous *affliction* upon thee, and thou wert *troubled*, but thou begannest to think, why this was the will of the Lord concerning mee: this is the

Lords

Lords doing, and upon the due meditation of this, thy spirit growes *quiet*, out of a meere *submission*, and *obedience* to Gods dispensation; This is *true peace*, it was the Saints peace.

2. Or perhaps it is, *from a due meditation of the Lords mercy and goodnesse*; thou hast a *crosse* and *triall* befallen thee, but thou beginnest to think, well, *yet the Lord is good* to my soule, yet *the mercy of the Lord indureth for ever*, and upon this consideration thy soule hath peace: this is true peace, upon this account was the Churches peace, *Lam.* 3. 21. *This I recall to mind, therefore have I hope. It is of the Lords mercies that wee are not consumed, because his compassions faile not; they are new every morning, &c.* v. 25. *The Lord is good to them that wait upon him, even to the soule that seeketh him, &c.* Hence thee concludes *peace* in sad troubles.

3. Or is it from a consideration of the nature of God *in his faithfulnesse*? *Lam.* 3. 23. *Great is thy faithfulnesse.* Thou sittest down with thy selfe, and considerest, why am I troubled? the

Lord hath promiſed that *joy ſhall be to* the upright of heart, and that *light ſhall ariſe out of darkneſſe to the upright*; and that though *ſorrow be for a night, yet joy ſhall come in the morning*. This God is a faithfull God, *hee hath ſaid it, and ſhall hee not doe it? hee hath ſpoke it, and ſhall hee not bring it to paſſe?* and upon ſuch like conſiderations thy ſpirit begins to bee *compoſed*, and to *returne to its reſt*. This is likewiſe a *goſpell-peace*, a true made, right bred peace. This was likewiſe ſomething, which the Church cald to mind, from whence ſhee had *peace*, Lam. 3. 31, 32, 33. *The Lord will not caſt off for ever; though he cauſe griefe, yet wil hee have compaſſion*, &c. Shee lived upon the *reverſions* of his love, by vertue of his *faithfulneſſe*, that ſtood bound for the fulfilling it. In ſhort, bee it from theſe particulars, or any of the like nature, if thy peace be hatched up in thy ſoule, from a due conſideration, and application of the *nature of God*, as hee hath revealed himſelfe in his word, it is a true *Goſpell peace*, a peace of Chriſts making in thy ſoul.

3. *If*

3. If the peace that ariſeth in thy ſoule, ariſeth *from a due meditation, and a believing application of any thing that Chriſt hath done or ſuffred for thee, it is a true peace*; if it ariſe from a meditation of Chriſt *dying* for thee, and *waſhing* thee with his *blood*, from Gods *accepting thy ſoule in Chriſt*; this is true peace. As ſuppoſe that thou art under ſome heavy burthen of ſpirit, in reſpect of ſome outward *croſſes* and *trialls*, and now thou ſitteſt down and thinkeſt, well, *yet my ſinnes are pardoned*, yet my ſoule is *waſhed* with the *blood of ſprinkling*, yet the Lord hath *accepted mee in his well-beloved*, why ſhould I bee troubled? this is a *bleſſed peace*, Eccleſ. 9.7. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy work*, The Lord commands us to be at peace, if we be at peace upon this account. *Rejoyce* (ſaith Chriſt) *that your names are written in the book of life*. Or if thy ſoule be troubled under the *ſenſe of thy ſinnes*, and thou knoweſt not *what to doe*; at laſt thou reſolveſt to caſt thy ſelfe upon a *pro-*

miſe to *venture* in upon *Chriſt*, ſaying, *If I periſh, I periſh*; and hence thou haſt *peace*; this is a true *Goſpell-peace* of ſpirit. In ſhort, if it be upon the conſideration, and application to thy ſelfe, of any thing Chriſt hath done; it is true peace. Suppoſe thou haſt ſome grievous *affliction* befallen thee, thou art *afflicted* in thy *body*, or in thy *eſtate*, or in thy *relations*, and this is a *ſad trouble* to thee, but now thou ſitteſt downe, and thinkeſt with thy ſelfe, why ſhould I bee thus troubled? hath not Chriſt taken out the *ſting* of this *croſſe*? hath it any poyſon in it? is it not a meere *fatherly chaſtiſement*? hath not Chriſt *overcome the world*? and upon the due conſideration of theſe things, and believing *application* of ſuch *meditations*, thou findeſt a *quiet* ſecretly ſteale upon thy *ſoule*, and thy ſpirit is *becalmed*; this is a ſweet *peace*, a *peace* of Chriſt's *concluding* in thy ſoule; this is according to Chriſt's rule, *Bee of good cheare, I have overcome the world*.

A fourth note, by which thou mayeſt judge thy peace, is this, *If it bee a*

peace

peace concluded upon thy former experiences, then is it a true peace; such was *Davids* peace, *Psal.* 119. 52. *I remembred thy judgements of old, O Lord, and I comforted my selfe. David* many a time made peace with his spirit this way, looking over the old *records* of *mercies*, and concluding confidently from the *past* or *present* mercy to the future, *Psal.* 116. 7. *Returne to thy rest, O my soule, for God hath dealt graciously with thee.* If upon this account thou commandest thy soule to rest, because the Lord hath *dealt graciously with thee*, it is a signe the *peace* of thy spirit is right made. The Psalmist (whosoever hee was, whether *Asaph*, or *David*, that composed that 77 *Psal.*) when hee could find peace no way, he took this course, he went and look't over the old *records* for it, *Psal.* 77. 11, 12. It may be thou art under *heavy burthens*, in respect of manifold *corruptions*, or manifold *temptations*, or in respect of some *crosses* and *afflictions* that are befallen to thee in this world, or thou hast been troubled for some such thing,

and *nothing* would *comfort* thee; But at last it came in thy mind, the Lord hath delivered mee in many a strait, I have seen mercy in many a judgement, I have felt his *upholding power* many a time, when I was even *sinking*, and saying, *my hope is cut off from before the Lord*, why should I distrust him now? why should not that God that hath delivered me in *six* troubles keep mee in the *seventh* also, that it should not hurt me? well, I will trust in him, &c. This peace now is a true peace, this is a peace of Christs making in the soul.

Fiftly. *If faith be a commissioner on thy soules part in making thy peace, thou mayest then know it is a true peace.* Such was *Davids* peace, Psal. 27. 13. *I had fainted unlesse I had believed to see the goodnesse of the Lord in the land of the living:* his believing kept him from *faintings*, and *settled* his soule. How is thy peace handed to thy soule (Christian?) is it handed by *faith*? is faith the *Dove* that thou sendest out of the *Arke* of thy *soule*, when the *waters of trouble* are *high*? and doth that returne with the *olive branch* in her mouth?

mouth? Open the *windowes* of thy soule, and let it in; never *doubt* but it is an *olive branch of peace*. Is it a believing, a trusting in the Lords providence, or promise? a believing, a closing with God, that works out thy peace? feare not thy peace, feare not any newes for not being good if *faith* brings it to thy soule; *faith* seeth God *sealing* before it *seales* to thee. Let that be a fifth note of triall, I will adde but a

Sixth, Lastly, *Peace after prayer is ordinarily true peace*; It is not earned by prayer, but it is usually a *fruit* that groweth upon that *root*, and if thine be such, *rejoyce in it*. Such was *Hannah's peace*, 1 *Sam.* 1. 15. 18. *Hannah* was a woman, as shee reports her selfe of a *troubled spirit*, shee goes and *powres out her soule before the Lord*, and the words say, *her countenance was no more sad*; no, *shee had peace*; her *prayer* was answered, shee had *true peace*. Indeed any *temple-peace* is *true peace*, any peace that the soule truly extracts out of *ordinances* is true peace. *David* when he was so an-

unreasonably troubled with that *temptation* [*Psal.* 73.] of the *wickeds prosperity*, at last hee goes into the *Sanctuary*, there his soule was stayed, *Psal.* 73. 17. Wouldst thou know then whether thy *peace be true or no?* whether it be *Christs peace yea or no?* such a peace as thy soule may *trust yea or no*, and not *in thy peace have great bitternesse?* examine *thy peace whence it came*, examine thy selfe how thou *camest by it*; didst thou in *trouble go* and *powre out thy soule before the Lord*, and *crie mightily to him*, *wrestle* with him? &c. Didst thou *wait* upon God in the *Sanctuary*, and from hence did peace flow in like a river to thy soule? I say, that peace is a true peace, Christs peace, in which thy soule may *rejoyce*, and *triumph*. But I shall adde no more to this use of examination, I have but one more to adde, and that is of exhortation.

5. Use. Christians, you have all heard mee largely discussing this doctrine in its severall branches, *That in the world Saints must looke for trouble*, but *in Christ they may have peace*; the best peace

peace, *peace without bitternesse, joy* without *sorrow.* 1. Let me plead with you that yet are strangers to the Lord Jesus, yet unbelievers. Poore creatures, *O that this might perswade you to look after an interest in Jesus Christ (who is our peace.)* Indeed you make to your selves *peace*, none *live* so *joyfully*, and *spend their dayes so* in *wealth* as *you*; there are none sing *requiem's* to their *soules* like *you*: But consider,

1. *Your peace is a false peace*, you have cried unto your soules, *Peace, peace*, when indeed their hath been no true *peace* to you. *There is no peace to the wicked* (saith my God) no *true peace*: It may be when you heare the *words of the Lords curse you will blesse your selves in your hearts, saying, wee shall have peace, though we walke in the imagination of our hearts*, to add *drunkennesse to thirst*; but is there any such presumptuous wretch that saith so in his heart? Harke what the Lord saith, *The Lord will not spare him, but then the anger of the Lord, and his jealousie shall smoak against that man, and all the curses*

curſes that are written in the book of God ſhall light upon his head, and the Lord ſhall blot out his name from under heaven, and the Lord ſhall ſeparate that man to evill, &c. Deut. 29.19,20,&c. It is true, you have a peace ſometimes under trouble, but a curſed peace (the Lord knowes) a dreadfull *peace*, indeed *no peace, for there is no peace to the wicked* (ſaith my God.) Nay, not only ſo,

2. *The very ſhadow of your peace is an inconſtant ſhadow, and will faile you ſhortly*: If you be put to it, you will not know what to doe. *What will you doe in the day of your viſitation? whether will you flie for helpe?* but to this I ſpake before. O now that you would *be wiſe*; it is the wiſe man's part to ſee things *a farre off*, and *provide for them, prudens quaſi providens*, or *procul videns*, but your trouble is not farre off, and you have no way of peace, for Chriſt is not knowne to your ſoules: *the way of peace you have not knowne.* When all your *contentments* are gone in the creature, where will you have peace? Now the *Devill*, the *world*, many

many say unto you, as *Jael* to *Sisera*, *turne in hither, feare not; turne in to us, feare not*; and it may bee, in a time of prosperity, they may cover your *conscience* with a *mantle* of *security*, and give you a *bottle of milke*; but if once you bee in the midst of a *sleep of security*, they will take an *hammer in their hand*, and *come softly to you*, and *smite a naile into you temples*, and *fasten it into the ground*. What will you doe when you find trouble? Poor creatures, my soule *trembleth* for you. O that you would consider. But behold, Christ saith to you (and there is no deceit in his words) *Sinners, turne in to mee*, and *feare not, in me you shall have peace*; while the *day lasts*, *before the decree goeth forth*, and *the day passeth away as the chaffe*; *before terrour strikes into your soule*, and *seizeth upon you like an armed man*. O that you would be *wise*, that you would *look out for a portion in Christ*, that you would make him your friend; that when your *sinfull peace* failes, and your *naturall shadowy peace* failes, Christ may receive you into *everlasting peace*, and

and you may *rest in his bosome*. Turne in to him (sinners) and you need not *feare*, hee shall be *your peace*. But secondly, Let me speak to you that are believers, to you that have known the way of *Peace*, *true Peace*, which flowes to your soul from *Jesus Christ*; Let mee presse 3 words upon you.

1. *Br.* *Bee not disquieted with worldly trouble*, Christ is *your peace*, in him you may have peace, it was his *legacy* to you: *O let not your hearts be troubled*, you *believe in God*, *believe also in Jesus Christ*: Know you not that he is *your Peace*? why are you *cast downe*? *why are your soules disquieted within you*? if you meet with *frownes* from the *world*, *crosses* in your *worldly interests*, yet *why are you troubled*? In Christ you may have *Peace*. To this end consider,

1. That *Christ hath overcome the world*, hee hath qualified the *Mercury and Quicksilver of it*, and made that which was in it selfe *poyson*, no more then *Medicinall*; hee hath *overcome the world*, hee hath taken the *sting* out of *every crosse*, the *poyson* of every af-

affliction. The world is crucified to you. O be you alſo *crucified to it*; bee of *good cheare* (O you Saints) for Chriſt hath *overcome the world.*

2. *Doe but conſider what a loſer Chriſt is by your troubles.* If you be *diſquieted*, if you be *troubled*, as other men, you make Chriſt a *loſer* by you, a great *loſer*. 1. *Hee is a loſer in his blood, in the end of his death*; he died upon the croſſe, that hee might bleed out *balme of Gilead* for you, that hee might bleed out *peace* for his Saints under every trouble. 2. You make him a loſer *in his breath*: To what purpoſe are the multitudes of his *precious promiſes*, but that *by theſe things ſhould men live*, and in theſe the Saints might find peace? ſo *David*, Pſal. 56. 4. *What time I am afraid I will truſt in thy word*; heark what hee ſayes in the Text, *Theſe things have I ſpoken, that in me you might have peace.* To what purpoſe hath Chriſt held out his Goſpell promiſes, his *good words*, but that they ſhould make the *hearts* of his Saints *better*, when *heavineſſe makes* them *ſtoop*? 3. *As to you, you make*

him

him a loser in his victory; to what purpose hath hee taken paines to *conquer the world for you*, if you must yet bee slaves to it, and every *crosse* and *triall*, every *frowne* and *ill-look* from the *world*, must bring you into a *distemperature*? Lift up your heads therefore (Christians) lest Jesus Christ bee a loser by your soules: *Bee of good cheare*, know, and believe, that Christ hath indeed (and that for you too) *overcome the world*.

2. Br. Secondly, This Doctrine calls upon you that are believers, to *live much with Jesus Christ*, gaine more and more acquaintance with him, with *his word*, with *his spirit*, heighten your *communion* with him. Thus shall you know every *hiding place*, and *bee acquainted with every hole of the Rock*. This is that that makes many a poore soule so much *at losse* oft-times. It is a truth, that there is *peace laid up in Jesus Christ*, for a poore soule in every *trouble*, under every *crosse*; whence is it then, that their spirits are sometimes so much *down* so much *sunk*? whence is it, that assoone as ever a Saint is trou-

troubled, he doth not presently (without any more adoe) runne to Christ, and secure himselfe, and *be at rest?* but wee heare *day* after *day*, that the *Spirit* of the *Saint* is under the same *burthens, overwhelmed* in the same *manner*, as if there were *no balme in Gilead, no Physician there*. Truly there may bee many causes, possibly there may be a *sullennesse* in the soule, that it will not out of the cave; it is angry with God, and will *refuse comfort*. Possibly God may please to deny a present *application of a comfort*, by the *hand of the spirit*, which can alone make a *plaster* stick upon a *wounded spirit* (bee it never so well made and spread) But I perswade my selfe two great and very usuall causes, yea, most usuall, are *Ignorance* and *negligence*. Either the soule is a *stranger to the Rock*, or else it doth not *put forth its legges in running to it*.

1. *A Christian may have a great interest in Christ, a great portion in the rock of ages, and yet be in a great manner ignorant of him*; and this *partiall ignorance*, *though* it shall not hinder

their *finall salvation*, for our high-priest hath compassion *on the ignorant* (saith the Apostle to the Hebrewes) yet it may *hinder* their *present comfort*. It may be the soule is not so acquainted with the *word of God*, that when it is in trouble, it can *turne to a promise* presently, that shall *relate* to *its condition*; it may be it may not bee so *acquainted* with all the *corners* of Christs *gracious heart*, that it can presently consider *Christ* in a *suitable notion* to *comfort* it under its *present burthen*. Now this very *ignorance*, and not being *acquainted* with *Jesus Christ*, may a great deale *hinder* the *soules comfort*, and make him *go* with a *sad heart*, a great deale *longer* than that soule that is more growne in the *knowledge of Christ*, more *acquainted* with *every piece of his nature*, more *experienced in his wayes*.

Indeed secondly, a great cause may be *the soules negligence*, a *knowledge*, may lie *dormant in the soule*; a man may *have legges* and not *use them*; so a Christian may have a *sufficient acquaintance with Christ* in his *words* of

pro-

promiſe, and wayes of mercy, and yet for all this, if it will *ſit ſtill* in an houre of trouble, and never ſet it ſelfe to meditate upon theſe things, never put forth it ſelfe to trie if it can *cloſe with the promiſe* that it knowes, never trie whether its *faith will efficaciouſly worke* upon the *mercifull nature of Jeſus Chriſt*, though it knowes it, A ſoule may walk troubled long enough; (but this I have nothing to doe with here.) Chriſtians, ah, you that feare the Lord in the dayes of your peace, be every day *gaining* more and more *knowledge* of God in his *wayes of mercy*; be every day *gaining* more and more *knowledge* of God in his *precious promiſes*; learne to know every *hole of the rock*, that ſo you may readily *flie to* it in an *houre of ſtraits*, readily run to it in an *houre of trouble*. That your *ſpirits* may no ſooner be *troubled*, but you ſhall (being ſo acquainted with the book of God) preſently turne to a *good word* of promiſe that ſhall make it *better*, or preſently fix your eye upon Chriſt, and conſider him in ſome *ſuitable notion of love* or other, from

which your ſoules ſhall gather peace. This ſhall be your wiſdome.

3. *Br.* Laſtly, you that are believers, have you heard, *that there is peace laid up for the Saints againſt the dayes of trouble?* Then *learne* (if ever you meet with trouble in the world) whether *outward* or *inward*: Not only to look after *peace*, and a *quietment*, and *ſettling* of your *ſpirits* againe, *but look to draw your peace from the Lord Jeſus Chriſt*, in the day of trouble, to quiet your ſpirits in him, and to heale your ſpirits with ſomething drawne from him, ſome *word of his*, ſome *meditation concerning him*, &c. Fetch out your peace and quietment, in all troubles, from the *boſome of the Lord Jeſus Chriſt*. Let mee for this exhortation onely give you ſome few *directions*, and then I ſhall conclude with two or three motives. I know every child of God is liſtning after this, and apprehends a great deale of *ſweetneſſe* in this, fully conceiving, that it would be a very *ſweet* thing, if he could bring this about, that his ſoule ſhould come out of every *diſturbance*. Walking upon

upon *Christs hand*, you cannot but say, this would be a sweet *comming off*, indeed. Ah, but (will some say) how should this bee? what course should we take to worke this about? what would you advise a poore creature to doe, that it might come out of troubles on this fashion? To this I shall answer in a few directions, and that briefely.

First, Let it be thy first work, when thou art overwhelmed with a trouble (be it from what cause it will) *to sit downe and think*, what is now a *bitter dispensation* that doth not please mee. I am troubled at it, but let me think, is there nothing of God in this dispensation? *commeth this affliction out of the dust*? see if thou canst see nothing of Gods *power* or *soveraignty*, *wisdome* or *justice*, *providence*, *love* and *goodnesse*, *&c.* I dare say there is scarce any affliction befals thee, but if thou studiest it well, thou wilt see all of these; yea, *more of God* than these come to in it, thou wilt be brought at last to conclude, *surely God was in this crosse, in this losse of a friend, in this* 1. *Dir.*

losse of estate, and *I was not aware of it*; surely it is the will of the Lord concerning me, and shall I not submit? God might doe what he hath done, he is my *Lord* and *soveraigne*, why then doth my spirit rise up in armes against him? this is the *ordering* of a wise *Providence*: If what I would have had had come to passe, then surely I could not have *mended* it, it would have been worse for me; surely here is love in this *dispensation*, for that God is all *love* that *measured* it out to mee. Thus by understanding, what of God there is in thy *triall*, thou wilt *gaine* a *true peace*. The truth is, it is the usuall course of *men* and *women*, holy men and women (as well as others) if a trouble come upon them; to sit *downe*, and conceit what *of man* there is in it, and say, This was such a ones *malice* to mee, now hee hath done me an *ill turne*, &c. whereas this (instead of bringing the soule off trouble in a sanctified manner) doth nothing else but *involve* the soule in an *inextricable Labyrinth* of *affliction*; and if ever it comes out, it is at the *back-doore* too.

When

When thou hast considered, what there is of God in it, then *meditate a little, what there is in God to mend it.* Sit downe, and think with thy selfe, is ther not *love* enough of God remaining, to sweeten this soure potion, to make pleasant this bitter dispensation? will not Christ's *dying* for *my sinnes*, and *washing me with his blood*, make me amends for Gods present *bitter dealing* with mee? is there not *faithfulnesse* in that God, who hath said, *He will never leave, nor forsake his people?* who hath said, *joy shall come in the morning*, and that *light is sowne for the upright in heart.* But thirdly, 2. Dir.

Sit downe and meditate in thy hour of trouble, *what particular promises the Lord hath made out to his Saints under such troubles*, that so thy soule may *close* with them, and thou mayest be *still'd* with a *good word from God*; some of you know what it is, so to bee *still'd*, to have a *disturbed spirit* quieted, by the seasonable *comming in* of a *Gospell promise* in an houre of straits: oh! how sweet is that peace, say now to your selves, The Lord hath here 3. Dir.

brought an houre of trouble upon me, hath he no where made out a word of *promise* to suit my *condition*? I dare say it, there is no *condition*, no *sad, dark condition*, that a poore Christian can be in, (but somewhere or other) the Lord in his *word* hath *suited* the soule in that *condition* with a *speciall promise*; find it out Christian, it is the *bladder*, that under the *arme-holes of* the soule, must keep the soule from *sinking in the deep waters* of afflictions. *Peace* made by Gods *good words* (you heard before) is a *true peace*, a *peace of Jesus Christ's* making in the soule.

4. Dir. *Sit downe in thy day of trouble, and weigh Gods mercies against his frowns*, then thou shalt find, that the beame of thy soule will *stand even*, nay, it will leane to the *scales*, where his *mercies* are; sit down, and think with thy self, here's a *bitter triall*, a bitter *affliction*; but have I no mercies to countervaile them? The Lord hath taken away one of my children, but hath hee not left me my fruitfull vine yet? hee hath nipt off one of my *olive branches*, but hath he not left me many remaining

about

about my table? he hath left mee my *husband*, my *wife* yet: It may be he hath taken away *part of thy estate*, but hath he not left thee *food convenient for thee*? If not, hath he not left thee an estate in Christs love yet? a sure estate in *Grace*, and a *richer reversion* in glory? It may be hee hath *hid* his face from thee, *for a moment*, for a *little moment*; but hath he not given thee *everlasting mercies*? Think of this, Christian, and doe thus, and thou wilt find thy spirit will begin to bee rightly quieted.

5. *Dir.*

Study in the day of trouble, how far Christ hath overcome the world; the *frownes* of the world as well as any thing else; and is not his *victory* thine (Christian?) sit downe and think, well, here's a bitter *crosse*, a *sad dispensation*, but my *Saviour* hath pull'd out the *sting of* it; it comes not upon mee as a *law demand*. *O crosse where's thy sting?* O hell *where's thy victory?* this comes not upon mee as it would have come upon another, as it would have come upon a *Reprobate*, Il. 27. 7. *Hath he smitten them, as hee smote*

those

these that smote them? the *gall* and *vinegar* is taken out of the *cup*; Christ had that when he *hung upon the crosse* for thee; this will helpe something to calme thy spirit, to think it is a fathers rod, not a sword of an enemy.

6. Dir. *Consider the dayes of old*, thus I told you before *David* did, *Psal.* 119. 52. and the Psalmist, *Psal.* 77. sit downe and think how God hath dealt bitterly with thee, but did he never deale kindly with thee? hadst thou never the *shinings* of his *countenance*. Think how *graciously* God hath formerly dealt with thee; and see what that will doe towards thy peace.

7. Dir. *Let reason sleep, and set faith on work*, I told you before, that in a day of *trouble* peace may bee brought to the spirit as a *conclusion* from *reason*. I cannot helpe it, and it is a foolish thing in me, to feare what I cannot avoid; I cannot alter this dispensation, why should it trouble me? &c. Let *Tully* or *Cato* work out their peace upon this *account*, let heathens (that know not faith's nature or objects) quiet themselves upon such considerations, Christian;

ſtian; In the day of trouble, if thou wouldſt have peace let *reaſon ſleep*, and let *faith act* upon the *promiſes*, and *providence*, and *nature of God*.

Laſtly, *Pray unto God to ſettle thy ſoule, to ſend thee his peace, and wait upon God in his ordinances*. The way of peace is in the *Sanctuary*; *True Peace* is ſome of the *water of life*, that muſt be *drawn* by the *bucket* of *faith*, out of the *wells of ſalvation*. I ſhall adde no more by way of direction: But now leſt Chriſtians ſhould think this of ſlight concernment, and that if they can get their ſpirits *quiet*, it is no matter what *quiets* them, Chriſtian, know there is a great *difference* betwixt *Peace* and *Peace*, betwixt the *world's Peace* and Chriſt's Peace, betwixt *adulterate* and *true borne Peace*. I will not ſtand at large to ſet them together (though they would beſt appeare ſo) but in ſhort ſaith *Muſculus*, the worlds peace is, *Fuſa, inſtabilis nudis verbis ad perditionem*, a *large* peace (upon no good grounds) an *inſtable* peace (upon no good bottome) a meer *verball* Peace, and that which will 8. *Dir.*

end

end in *everlasting trouble*. But on the contrary, consider by way of motive, that the Peace which I have been describing to you, which is laid up in Christ for the Saint, and may be drawn from Christ by the *Saint* in a *day of trouble* is,

1. *A true Peace*, the other is *no Peace*, a meere *truce* Peace, made with the *spirit* for a *while*, till some new *breakings forth*; a *flattred shadowy Peace*, a *conceited imaginary Peace*: Peace in a *Picture*, where is onely the *resemblance*, not the *substance*. This is a true *Peace*, Peace *indeed* to the soule.

2. This Peace *is a sweet Peace*, a *Rose* without *Prickles*, a *Potion* without *Gall*, a sweetned *Cup* without any *rubbings of Wormewood*; *Hezekiah* complained, that *in his Peace hee had great bitternesse*. It is true (though in another sense) concerning all the world's *Peace*, and all *morall Peace*, but Prov. 10. 22. *The blessing of the Lord makes rich, and addes no sorrow therewith*: This is Peace with the Lord's *blessing*,

bleſſing, the other is, but at the beſt, the Peace of a *warme Sun*; there will be *no ſorrow* added with this *Peace*, with all other Peace *ſorrow* will be added.

3. This Peace is a *laſting Peace*, all other Peace will *fade and die*. Nature in time may bee *out of breath*, of *courſe*, that it can *ſigh*, and *groane*, and *weep* no more: But let it get but *breath* againe, and that Peace will be *diſturbed*. *Reaſon* may tame *Paſſion* a *while*, but let but *Paſſion* at any time get the *upper hand* in *Reaſon's ſleeping time*, or let it but get any *Reaſon of its ſide*, and that *Peace* will be broken. Ah, but let the ſoule be *quieted* by *Goſpell-courſes*, let it but draw forth its *Peace* out of the *boſome* of *Chriſt*, and as the *foundation* laſts, ſo ſhall the *ſtructure of Peace* that is *builded* in the *ſoule*, *laſt* too. I can adde no more, the Lord give his bleſſing to what hath been ſpoken, and ſend your troubled ſoules his Peace.

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Cour-

Courteous Reader,

THe Author upon a slight perusall of these sheets, findes that the Printer hath bin so courteous to him in his absence, that for the escapes of the Presse, they are either literall, which thou maist easily see and correct, or some few, so grosse, that thou wilt easily discerne the mistakes; he hath therefore rather chose to put himselfe upon thy charity, then put thee or himselfe to the trouble of a table of Errata's, which is usually made with trouble, and seldome used when it is done.

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FINIS.

A Note of the chief Errata's of the Presse in the two last Sermons.

PAge 18. for *manders*, read *manners*,
P. 29. for *vandimalitia*, r. *vandinatitia*.
P. 42. for *coun*, r. *coved*.
P. 57. for *dilectis Deo*, r. *dilecti Deo*.
P. 58. for *they received*, r. *he received*.
P. 63. for *queſt*, r. *quit*.
P. 64. for *iment*, r. *extent*.

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P. 28. for *rather*, r. *gather peace*.
P. 32. for *peace or lot*, r. *peculiar lot*.
P. 33. for *ratifie*, r. *rectifie your error*.
P. 42. for *wiled*, r. *veiled*.



I Have delightfully read over this following Treatiſe, intituled, *Five Leſſons for a Chriſtian to learne*, being the ſumme of five Sermons, and finding them to be ſound, ſolid, zealous, pious, powerfull, and very profitably ſeaſonable, I judge them well worthy to be printed and publiſhed.

John Downame.

FIVE LESSONS

FOR A

Christian to learne.

OR,

The summe of severall *Sermons*;

Setting out,

Syn. 8. 65. 67

1. The state of the Elect by Nature.
2. The way of their Restauration and Redemption by Jesus Christ.
3. The great duty of the Saints, to leane upon Christ by faith in every condition.
4. The Saints duty of Self-denyall, or the way to desirable Beauty.
5. The Right way to true peace, discovering where the troubled Christian may find Peace, and the Nature of true Peace.

By *John Collings*, M. A. And Preacher of Gods word in Norwich.

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hath ſerved a long ſervice for her; not fourteene, but above thirty yeares, he hath vanquiſhed the *Goliahs* of our ſoules, and hath conquered our Spirituall Enemies.

4. He is hers, and ſhe is his, *by right of poſſeſſion*, he dwels in her, and ſhe dwels in him. The ſecond perſon in the Trinity is an inmate with the beleeving ſoule, He dwels under the roofe of her heart, He hath a chamber in the ſoule, and hath pitched his tent within her, and ſhe is in him too, united each unto other, this is very plainly expreſt, *Gal.2.20. I live, but yet not I, but Chriſt lives in me.* I am the Carcaſſe, Chriſt the Soule; the ſoule moveth the body, ſo Chriſt moves my ſoule; I move not from any principle in my ſelfe, but from a principle of Grace. *The life I live in the fleſh, I live by the life of the Sonne of God who dwelleth in me, who loved me, and gave himſelfe for me.* Thus you ſee ſhe may well call Chriſt her Beloved, and Chriſt may well call her his Beloved, He hath a propriety in her, and ſhee hath a propriety in him alſo; hee hath marryed her

her, and dwels with her, yea, and in her, *dilectum ſuum*, her *wellbeloved* indeed.

Thirdly, It is *her beloved*, *not anothers beloved*. Every ſoule hath a *Beloved*; the Drunkard hath his beloved cups; the wanton hath his beloved Queanes; the Covetous perſon his beloved gold; The ſoule that leanes upon Chriſt, goes not a whoring after other Gods. The Spouſe of Chriſt leanes not upon the Papiſts beloved merits, nor upon the *Turks* beloved *Mahomet*, nor upon the Phariſees beloved duties, nor upon the Idolaters beloved Saints; ſhe ſayes, *Abraham knowes her not, and Iſrael is ignorant of her, but the Lord is her Father*, Chriſt is *her Redeemer*, and her Maker, her Redeemer, is her Husband, *Creator tuus eſt ſponſus tuus*. Her beloved, not anothers Beloved. Iſa. 63 16.

Fourthly, *He that is her Beloved, not that which was her Beloved*. She once loved her ſins, and her luſts were the beloveds of her ſoul. The name of *Baalim* was in her mouth; her luſts were her Lords, and they ruled over her. But

now the name of *Baalim* is taken out of her mouth: she calls the Lord *Ishi*, God alone is *her beloved*. Sin was the dearly beloved of her soule, but now shee calls sinne no more *Naomi*, shee calls it *Marah*; that which was once the sweetnesse, is now the bitternesse of her soule, shee takes no pleasure in it; no, nor doth she account her duties her beloved; she useth them, but shee dares not trust her soule upon them; she dares not plead any desert in them, though once perhaps she had a Pharisaicall conceit, that her duties would be her healing, yet when she comes to the Lord Christ to leane upon his Arme, though she useth duties, and is as full of Prayer and humiliation as ever, shee knocks her hand upon her breast, and cryes *she is a sinner*. Oh, but what remedy? the knocking her hand upon her breast shee knowes cannot save her; no, for that, *God be merciful to her*, she leanes upon Christ, that is *her now Beloved*, not upon any duties, or any other merits that was before her Beloved.

Fifthly, *Her beloved, not her beloved.*

The

The ſoule that comes to the Lord Jeſus Chriſt loves him intenſly, and as ſhe loves him beſt, ſo ſhe loves him onely. As nothing ſhall have her whole heart, ſo neither will ſhe divide her heart betwixt him and another: he ſhall have her heart, and he onely ſhall have her heart, and he ſhall have her whole heart too; ſhe dare truſt her ſtrength upon Chriſt, and upon him alone: ſhe deſireth only to *be found in the Lord Jeſus*, who is her Bridegroome; ſhee is a Virgin, not a Whore; ſhe leanes not upon Chriſt with one hand, and her owne Merits with another, no, nor dares ſhee leane upon the Merits of another; ſhee durſt not truſt the weight of her ſoule upon the wings of an Angel, nor to the Prayers of a Saint; ſhe relies upon God, and upon God onely. The Papiſts leane upon Chriſt, but not upon him alone: ſhee knowes it wil be a diſhonour both to her and her husband, to take any thing *in partem amoris*, to ſhare with her husband in his love; ſhee will keep her honour in being the wife of one Husband.

And so I have shewed you how she leanes, what is her hand, who it is she leanes upon, what title she hath to him, what rules she observeth in her leaning. I have but one thing more, and that is, to shew you what strength there is in the Lord Christs shoulders to beare her, how she leanes even in every wilderneſſe, and what fulneſſe of strength there is in her husbands arme to keep her up from falling.

1. The first wilderneſſe you may remember was *the wilderneſſe of ſinne:* Here the Spouſe cannot be ſaid properly to leane upon her beloved, for she wants the hand of faith to lay hold upon Christ, and indeed she is not weary; yet I doe not know why in some ſenſe, even in this eſtate, the elect ſoule is not beholding to free grace; he is her Christ here, though he hath not yet manifeſted himſelfe to be her *Jeſus*, her Saviour. The elect ſoule in ſin is elect and decreed to be ſaved, though ſhe be not declared to be elect; ſhe is *beloved* in decree, though God hath not actually manifeſted his love unto her; he is not *her beloved*, but the ſoule is

his beloved, not actually but decretally, he hath thoughts of good to her, but his thoughts are kept within himselfe, till he is pleased to reveale them to her at his best time: she is his beloved, though there be no correlation, she is in his thoughts, his Spouse, aye, and positively, not conditionally. The *Arminians* falsely dreame of Gods conditionall decrees, because they comprehend not the wayes of God: Beleeving is necessarily required, yet it was not a condition in Gods decree: The soule is his beloved, though yet there be no correlation, though she be not his wife yet, yet she is intended for his wife. To speake according to the wayes of men, I may intend to make a woman my wife, before I actually declare my intentions to her; she is my wife in my determinations and thoughts before I wooe her, though not actually my wife before I have wooed her, and she hath yeelded too, there lyes only this difference, my determination must be but conditionally, if she will accept of my proffer'd love: There lyes a power in her to refuse. We may therefore make

the ſimile a little higher; A great Emperour buyeth a woman that is a ſlave which he intends to marry, and will, whether ſhe will or no; yet he will wooe her, and if it be poſſible marry her *will*, as well as her *perſon*; yet whether ſhe will or no, he will and may marry her, for ſhe is his purchaſe, ſhe is his wife in his determination before he hath married her. But yet even this ſimile is lame. (Every ſimile, comparing the wayes of God, with the wayes of man, muſt at leaſt halt of one foot) for though this Emperour hath power to force the womans body to the action, yet hee hath no power to force her will, to be willing to the action, The will is alwayes independent, *ſui juris*; but God hath power, not only to marry the ſoule, which he hath bought from being a ſlave to the Devill, but to make her willing to marry him; yet ſhe is in Chriſts decree his Spouſe, before he hath actually revealed his decree unto her: ſo though ſtrictly and properly the ſoule cannot be ſaid to *lean* upon Chriſt in the *wilderneſſe of ſinne*, yet ſhe may be

be said to be beholden unto the Lord Christ, and that thus:

1. Every soul hath the like principles of corruption, and would act to the fall of it's depraved operations, were it not for Gods preventing and restraining grace, *She is beholding unto God for his preventing and restraining grace*, though here she is meerly passive.

Secondly, She is beholden unto God *for his exciting grace*. The soule heares, and fasts and prayes, meditates of her owne sad condition, though for the substance of the action it is her owne, yet it is Gods exciting grace makes her willing to heare, fast, pray, though not his speciall saving-grace, yet his common grace: But this is not the leaning meant in the Text she leanes here upon Christ, but not upon *Jesus* [a Saviour] upon God, but not as *her Beloved*. And here the soule is brought into a second wildernesse.

2. *The wilderneſſe of Sorrow, Contrition, Repentance*, call it what you please, though I know the later tearme *Repentance*, be controverted by some.

Yet

Yet I know not why we may not ſay, That a man may repent without ſaving-grace. And for that Repentance which they ſay muſt be the effect of faith, If I were a School-man, I ſhould rather call it Godly Sorrow, but I deſire not to play upon tearmes: And for their defining Repentance, *To be a ſorrow for ſinne out of the ſenſe of the love of God revealed in Jeſus Chriſt*, it is a definition they have deviſed for their owne purpoſe; And give them their premiſes according as they pleaſe, they would be poore Logicians if they made the concluſion to diſpleaſe them: For from hence they argue, If the love of God be the ground and cauſe of Repentance [*viz.* the love of God manifeſted and ſenſible to us, we having apprehended it by faith] the ſpeciall love of God, then faith muſt goe before Repentance, *viz.* an apprehenſion of Gods ſaving love, and reliance upon it. But I anſwer, the definition which they give us of Repentance is deceitfull; it is a definition of a *Species* in ſtead of a *Genus* (as we ſay in Logick) As ſome unwary Divines define Faith,

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to be *an assurance of Gods love in Iesus Christ*. This is true, but this is a faith of the highest stamp, and many a precious soule is without this faith to his dying day.

Faith of adherence is another thing; as if I should goe to define a man to be *a reasonable creature, skil'd in all sorts of Learning*, Any man would understand me, that I did not goe about to describe a man in generall, but this or that particular man. And I say once againe, if I were a School-man, I should rather call this *A godly sorrow*, and define Repentance in generall to be *A sorrow for sin*, there is the *genus* and *differentia*: Or if there be required a fuller definition with the ground, though I conceive such a definition would be more proper to give of Repentance in it's severall kinds, than of Repentance in generall; yet we may give it thus, *It is a sorrow for sinne, arising out of the feare of Gods wrath, or apprehensions of Gods love.* And I know not, why we may not say, That a man may repent without saving grace. Bishop *Davenant* sayes, A man by exciting the grace of God, may

Pec-

Peccata propria considerare, ad sensum eorundem expavescere, & liberationem ab hoc metu exoptare, tremble for his sinnes, and mourne for them, and desire deliverance out of them, and if this be not Repentance, I know not what is, (not taking Repentance for the whole worke of conversion, as sometimes it is taken in Scripture, but) taking Repentance for a wearinesse of sinne and sorrow for it.

But those of our *Brethren* here (that are so afraid of *Babylon*, that they will run quite beyond *Jerusalem*, so afraid of being *Arminians*, or *Papists*, to ascribe any desert to duties, or tye that God hath to concurre with our duties, that they are resolved they will not be sober *Protestants*; So afraid of being Heterodox, that to avoid it, they will not be Orthodox,) tell us, that this is a *legall*, not a *saving* Repentance. It sounds ill to distinguish between a *legall* and *saving* Repentance. I will digresse a little to rend this Fig-leafe, being all they have to cover the nakednesse of their opinion: I would faine understand that tearme, *saving Repentance*, in what sence

ſence they take it; the Scripture warrants no ſuch diſtinction.

1. If they meane by *ſaving Repentance, ſuch a repentance as merits Salvation*, or ſuch a Repentance as God is tyed neceſſarily to concurre with, with his ſaving grace, I ſay, no Repentance can be ſaving repentance. No Repentance (ſaith Learned *Davenant*) can ſo diſpoſe the heart, *Ut ex merito congrui teneatur Deus gratiam cuiquam infundere.*

2. If they meane by *ſaving Repentance, ſuch a repentance, as of it ſelfe without any more adoe ſhall be ſufficient to Salvation*, I ſay againe, no Repentance can be called *a ſaving Repentance*. For, *Without Faith, it is impoſſible to pleaſe God.*

3. If they meane by *ſaving Repentance, a repentance that conduceth to Salvation*, I ſay, this kind of Repentance (let them call it legall, or what they pleaſe) is a ſaving Repentance.

4. If they meane by *ſaving Repentance, ſuch a repentance as is wrought ordinarily in ſuch as ſhall be ſaved*, I ſay, in that ſenſe this Repentance is a ſaving Repentance.

Now

Now, *Whether it ought not to be preacht, as Well from law as Gospell-motives,* is a question lyes not in my way to determine; only I here my Saviour (though he were Gospel it self) preaching it from a Law-motive, *Luk.*13.2. *Except yee repent, yee shall all likewise perish.* Let the unprejudiced Reader judge, if damnation be not there preached as a terrible motive to Repentance: Surely I then may learne to preach from the Best of Preachers, and preach, *Repent, or you will goe to Hell; Repent, or you will be damn'd,* as well as *Repent, because God hath loved you:* Yea, and *John* too preached repentance as well because *The axe was lai'd to the root of the tree, and whatsoever tree brought not forth good fruit, should be hewn down and cast into the fire,* as because *The Kingdom of Heaven was at hand.* I dare not learne contrary to Christ, and the Baptists Coppy; I will preach *Mercy and Judgment*: The Law and the Gospell go well together, let me not be accursed for separating what God hath joyned. But —

Lastly, I conceive, *Wee cannot call a-*

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ny Repentance saving Repentance, til the worke of conversion be wrought fully in our souls. Nay, I make a question, whether any man (without the grace of Assurance) can properly call his Repentance saving Repentance, till he comes in Heaven. And for my owne part, I am full in the Negative. But I have digressed too farre, to convince some (who I feare are not so willing to suffer the word of conviction, as I to speake it.)

We left the Spouse in the second wilderness, *The wilderness of sorrow*, 'tis time we now return to her, and comfort her, and shew you how she comes out of that, *leaning upon her Beloved.*

Here now the beloved Soule is mourning like a Turtle, and crying, *O what shall I doe to be saved?* I am lost! oh, how shall I finde the way out of this wilderness? O my sins pull me back! I cannot set a step forward! Sin trips up my heeles. The Devill tels me I am his; and my sins beare witnesse to his words? Now she that is not the Spouse of Christ, sinkes in these mighty wa-

teres, she sinkes to hell in dispaire, is quite lost, if once she comes into them: But he that said not one of those whom his father had given him should perish, seeing the poore soule like *Peter*, (*Mat.* 14.30.) that thought to have trode upon those waters, sinking in them, and crying, *Lord save me or else I perish!* when he sees such a poore soules ship in which he is, though he seemes to sleepe, tost in these bitter waves, when the tempest ariseth, and hearing the soule in this Agony, crying out, *Master save me or else I perish*, now he begins to arise, and stretch out his shoulder for the soule to leane upon, speakes, and rebukes the winds, and calmes the busie tempests; when the Whale of sorrow hath sallowed up these *Jonahs*, and they are in the bottome of the Sea in the Whales belly, they cry, their God heares, and causeth the Whale to vomit them out on the dry land. Me thinks that voice of *Jonah*, is the voice of every penitent soule, *Jonah* 2. *The soule cries by reason of her affliction unto the Lord, and the Lord heares her; out of the belly of hell she cryes, and he heares*

her

her voice, for he hath caſt her into this deep, into the midſt of the Seas, and the ſtouds compaſſe her about, and all the billowes, and the waves paſt over her. Then the ſoule ſaith, I am caſt out of the Lords ſight, yet I will looke againe towards his holy Temple: The waters compaſſe her about, even to the ſoule, the depths cloſed round about her, the weeds were wrapt about her head; ſhe went downe to the bottome of the mountaines, the earth with her barres was about her, yet her Lord her God brings up her life from corruption: when her ſoule faints within her ſhe remembers the Lord, and her prayers come unto him, even into his holy place. And when the ſoule is in this wilderneſſe, in the deeps of ſorrow, then her Beloved doth throw her his ſhoulder of *ſupporting grace* to lean upon: that ſhe ſaith as *David, Pſal.* 94. 17,18. *Unleſſe the Lord had been my help, my ſoul had almoſt dwelt in ſilence, when I ſaid my foot ſlippeth, thy mercy Lord held me up.* When the ſoule cryes, I am drowned! Then *the Lords mercy holds her up*: No (ſaith God) thou art not drowned, here is a cord of mercy